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THE CONGREGATIONALIST AND CHRISTIAN WORLD

27 October, 1906

**The New Premises and
the Old Conclusions**

William De Witt Hyde

The Professor's Chair

Henry Churchill King

**A Study of Chesterton's
New Life of Dickens**



OCT 26 1906

American Missionary Association

The Outlook

Facts face us at the opening of the sixty-first year of this association which furnish a missionary outlook of peculiar interest and importance. The horizons of this work are wide. Far distant Alaska is losing its isolation; Anglo-Saxon civilization is advancing toward the Bering Sea, and miners from Tin City are attending our Eskimo mission meetings at Cape Prince of Wales. On the Pacific coast an entirely new problem is presented by the immigration of tens of thousands of Japanese.

Indians

The Indian Field, through the establishment of Government schools, demands that especial emphasis should be given to evangelistic efforts, to church work and the training of a native ministry.

Hawaii

In the Hawaiian Islands a new population, Oriental and pagan, creates a condition which calls for immediate attention. In Porto Rico a unique and rapidly passing opportunity to bring the gospel of Christ to bear upon the islands is presented.

The South

In the Southern States the Negro race has made commendable progress in intelligence and capacity. Still, the advance of education has not kept pace with the increase of population and there are more illiterate Negroes in the South today than there were in 1865. This association is the friend of both races and seeks to serve them both. Its work is constructive and Christian. It teaches reverence, moral obligation and Christian faith; it seeks to displace ignorance with intelligence, prejudice with consideration, race hatred with brotherly love. "If the bigness of the task," says Nicholas Worth, "is appalling, and the time to do it indefinitely longer than our day of labor, so have all men found all grave social problems."

Highlanders

The demand among the Highlanders in the mountains of the South still continues for normal and boarding schools with the tendency toward a higher grade of culture. There is also a call for industrial training. Instruction in agriculture and mechanical arts and domestic science is needed in every mountain school.

The Seminary

Atlanta Theological Seminary, with limited means at its disposal, is courageously pursuing its task of sending trained ministers into the white churches of the South. It has a strong faculty, an earnest body of students and great possibilities.

The Magnitude

The magnitude of the educational work of the association in the South is impressive. Six institutions of higher training, four theological seminaries, 46 normal and graded schools and 15 common schools are all under the care of this association in the South. Fifteen thousand students were enrolled in these institutions last year. The system is that of education in its accurate and literal sense. "To lead forth" those in these various institutions into a larger and better physical, mental and spiritual life is the great and abiding purpose of the work.

Of Fisk University Dr. Booker T. Washington recently said: "In a most emphatic degree the entire nation owes a debt to this institution. Few people realize to what extent the nation is indebted to the educated colored man for the maintenance of peace between the races." Convincing evidence of the truth of this statement was given at the recent Atlanta riots. The Committee on Public Safety called leading colored men of the city for counsel and co-operation.

Industrial Training

This new leadership is to be an industrial leadership as well as an intellectual and spiritual leadership. Industrial training in the schools of the association is initial and fundamental. Twenty branches of instruction in this line are given in different schools. Tougaloo University stands at the very front among the institutions of the country in which industrial training is comprehensive and inclusive. Stock raising, farming, blacksmithing, carpentering, wagon making are courses opened to the young men of this institution. Domestic training, kitchen gardening, dressmaking and millinery are among the branches taught to the young women. Any one thoroughly believing in industrial training cannot do better than to send to this association a generous contribution for the development of this special branch of training.

Printing Presses

Printing presses are a feature of many of these schools. Fifteen school papers are published by as many institutions on these presses. Printing in its various departments is thus introduced for the instruction of both men and women.

Churches

Churches, rural and city, are essential to this work and are planted and cared for by the association. Both localities are needy and each furnishes a peculiar field. Scattered through the mountains of the South among the American Highlanders these churches furnish the rallying point for people over a wide area. Twenty-two Congregational churches dot the prairies among the Indian people. Twelve distinct tribes are reached through the evangel of these churches. In the South, Washington, D. C., Nashville and Chattanooga, Tenn., Atlanta, Ga., and many others in the midst of crowded city population, churches planted by this association have their large and useful ministry.

Wipe Out the Debt

The debt, accumulated through several years and despite the most rigid economy exercised by the executive committee and officers, had reached the painful amount of \$89,000. This year it has been reduced to about \$67,000. The largest reduction has been in administrative expenses and among the collecting forces. This has meant the sacrifice of efficient agencies and the limitation of the force available for this branch of work. The appeal is, therefore, especially to pastors and individuals, to join hand and heart in a tremendous effort to wipe out this debt. This should be done before Jan. 1, 1907. It means many personal gifts of large amounts. It also involves special collections in churches for the debt fund. During the past year the A. M. A. has recognized the needs of sister societies and not crowded its demands to the front. We rejoice in the splendid results that have come to them in the reduction of debt and the securing of increased income for the work of the coming year. *The A. M. A. now claims the right of way.*

With great confidence and hope and with faith in God and the churches, we proclaim as the watchword, "Let us wipe out the debt upon the American Missionary Association, before Jan. 1, 1907!"

Our Benevolent Societies

National

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, Boston, Frank H. Wiggins, Treasurer; John G. Hosmer, Publishing and Purchasing Agent, Office in New York, Fourth Ave. and Twenty-second St.; in Chicago, 153 La Salle St.

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The Missionary Department sustains Sunday school missionaries, furnishes lesson helps, libraries and other necessary literature to new and needy schools gratuitously, or at reduced cost. The administrative expenses of this department are defrayed by appropriations from the Business Department. All contributions from churches, Sunday schools and individuals go directly for missionary work.

The Business Department, known in the trade as *The Pilgrim Press*, publishes *The Congregationalist* and *Christian World*, the *Pilgrim* series of Lesson Helps and Sunday school papers, books for Sunday school and home reading, Records and Requisites for churches and Sunday schools, and sells the books of all other publishers as well as its own. Its treasury is entirely separate from that of the Missionary Department to which, however, it makes annual appropriations. Orders for books and subscriptions for periodicals should be sent to the C. S. & P. Society; those from Ohio and all states east to 14 Beacon Street, Boston; from Interior and Western states to 175 Wabash Avenue, Chicago, Ill.

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Contents 27 Oct. 1906

EDITORIAL:

Event and Comment	531
Retiring Christianity	533
The United States in the Philippine Islands	533
The World's W. C. T. U. Convention	533
Curbing and Punishing Corporation Law Breakers	534
Christ's Miracles by the Sea—prayer meeting editorial	534
In Brief	534

CONTRIBUTIONS:

The New Premises and the Old Conclusions. Pres. William De Witt Hyde	537
The Professor's Chair. Henry Churchill King	538
At the Feast of All Souls. William Allen Knight	544

HOME:

The Witnesses—selected poem	540
Words—selected poem	540
Paragraph	540
Crumbs—the Story of a Discontented Woman. Eleanor H. Porter	540
A Necessity for a Good Mother—selection	542
Tangles	543

FOR THE YOUNG FOLKS:

Hints for Hallowe'en	543
The Children's Corner. Peter Page	545

THE SUNDAY SCHOOL—Lesson for Nov. 4

FOR ENDEAVORERS—Topic for Nov. 4-10	552
-------------------------------------	-----

CLOSET AND ALTAR

THE DAILY PORTION—Oct. 28—Nov. 3	549
----------------------------------	-----

LITERATURE

IN VARIOUS FIELDS:	548
--------------------	-----

Centennial at Ludlow, Vt.	528
A Semiscentennial in Minnesota	528
A Praise Service Afloat	537
Montreal's New Professor of Theology	538
A 175th Birthday	544
Marietta College Celebration	545
In the Connecticut Valley	550
From Wisconsin	550
Installation at Marlboro	551
Cincinnati Letter	552
The Hartford Gospel Wagon	555

LETTERS:

Greater New York	547
In and Around Boston	550
In and Around Chicago	553

MISCELLANEOUS:

Personalia	535
Sparks from Other Anvils	536
A Sunday at Dartmouth	536
The W. C. T. U. in Boston	539
Woman's Board Friday Meeting	551
Meetings and Events to Come	551
Deaths	551
Church and Ministerial Record	553
Education	555
Missions a Corrective	559

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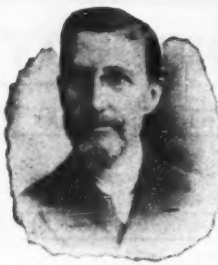
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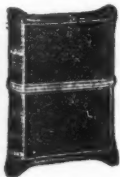
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Two Notable Anniversaries Centennial at Ludlow, Vt.

Near the summit of the Green Mountains, a few miles from where the Rutland Railroad leaves the waters of the Connecticut for those of the Champlain Valley, lies nestled the village of Ludlow. A hundred years ago, Sept. 25, its first church was organized by twenty-four persons, who in previous summers had gathered for preaching services under the trees beside the old military road to Crown Point. A layman, Peter Read, had been the moving spirit in the religious activities up to this time and was chosen first deacon. Two years after, at the request of the church, Mr. Read was licensed to preach, and two years later he was ordained as the first settled minister. He only relinquished pastoral duties in 1826, when the infirmities of age prevented their performance. Since the days of Peter Read the church has had twenty-three regular pastors, with ten or more stated supplies.

The beginning and close of its century of life seem to have been its most prosperous periods. Three church edifices have been occupied. The present structure, made possible by the self denial of many members and the large generosity of a few families, was erected fifteen years ago and is modern in every respect, having beautiful memorial windows, a well-furnished ladies' parlor and a memorial library. On the same lot was built last year a parsonage harmonizing with its beautiful companion.

The centennial exercises filled three days. The former pastors, Rev. Messrs. Cook of Pittsfield, Mass., Thomas of Essex Junction, Vt., and Bliss of Utica, N. Y., participated. On the last day a fellowship meeting of the churches of Union Conference was held, followed by historical exercises at which Rev. Rodney W. Roundy, the present pastor, delivered an interesting historical address.

The church begins its second century with the largest membership in its history, splendidly equipped as to church property, efficiently organized and possessing the spirit of aggression under the leadership of a consecrated, optimistic pastor. H. L. B.

A Semicentennial in Minnesota

The First Church of Northfield, Minn., celebrated Sept. 21-23 the completion of its first half-century. To Eastern churches that have passed four or five such milestones, fifty years of history seem insignificant. In this longitude it is tremendously significant.

In 1856 Minnesota was a ten-year old territory, chiefly unsettled. It contained but eleven Congregational churches, six of them organized that year. St. Paul had not one. Minneapolis did not exist, the incipient city of St. Anthony, on the east side of the Mississippi, where the First Church was organized, being then and for many years afterward an independent municipality. That same year, 1856, which witnessed the organization of nine Congregational churches in the territory, saw also the beginning of the State Conference, now called the Association.

The Northfield church was organized with twelve members in a half-finished schoolhouse. It now numbers 650, making it in membership third, or possibly second in the state. It has a fine house of worship, a comely and commodious parsonage, and no debts. The present valued pastor is Rev. Edwin B. Dean, who came from a successful pastorate in Clinton, Io. Eight pastors and acting pastors had preceded him, of whom six are living. Three, Dr. D. L. Leonard of Oberlin, O., Rev. Edwin S. Williams of Saratoga, Cal., and Dr. Edward M. Williams of Chicago, were present, and with the gifted wives of the last two were chief speakers in the festival. The other three, Rev. M. A. Munson, Rev. J. A. Towle and Dr. J. E. McConnell, sent delightful salutations. The relation of the church to its pastors has always been cordial, and a review of their respective pastorates constituted the principal feature of the meetings.

Invitations had been sent to about four hundred previous members, many of whom responded in person or by letter. The sermon was preached by President Northrop of the State University. The Sunday school was addressed by past superintendents and teachers. A fine address on The Spirit of the Fathers and the Spirit of Today was given by Pres. W. H. Salmon of Carleton College, showing the relation of the church to historic Congregationalism, and the pastor made a worthy appeal to the church to make its future worthy of its past.

G. H.



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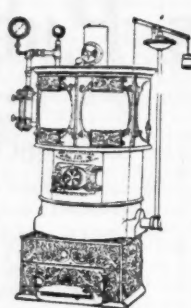
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To next week's *Congregationalist* and *Christian World* Dr. John Watson, whose Drumtochty stories are known the world around, will contribute the first installment of a new and delightful story entitled, **A Local Inquisition**. It pictures in Dr. Watson's characteristic fashion the encounter which a young minister freshly come from the Highlands has with seven self-appointed critics of his theology.

Other Good Things in the Same Issue

CHINA MOVING TOWARD CONSTITUTIONAL GOVERNMENT,

by Dr. Arthur H. Smith

THE VALLEY ROAD, by Isaac Ogden Rankin

IMPRESSIONS OF THE TRADES-UNION MOVEMENT, by Rev. Harry W. Kimball

THROUGH MAN TO GOD—a Review of Dr. George A. Gordon's Latest Book,

by Prof. L. O. Brastow

IF I WERE A BOY, by Lucy Elliot Keeler

THE CONGREGATIONALIST

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and Christian World

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Number 43

Event and Comment

ANY ESTIMATE of the forces which have helped lift the American Board out of debt and onto a higher plane of influence than ever before, which left out of account the element of prayer, would fail to include, perhaps, the most important factor. Officials of the Board have declared since the North Adams meeting that no experience of their lives has so strengthened their faith in the power of prayer as the unexpected emergence from debt, together with the unmistakable indications at North Adams and Williamstown that a new era of advance and conquest is at hand. Significant, too, is the fact that all day long, even while the more popular meetings were going on under cover at Williamstown, prayer was being offered at the Haystack Monument by a succession of little groups of persons drawn thither by the promptings of their own hearts, and compelled under the influence of the place to bow their knees in prayer. Gratifying, indeed, it is, that the movement which was born in a prayer meeting still is fed by the prayers of faithful people the world around. That fact, more than anything else, guarantees the continuance and permanence of the work.

THE SECRET of the success of a money campaign is frequently the proposal of some large commanding objective.

When the members of the American Board assembled at Seattle last year they were oppressed with the burden of a debt of over \$150,000, but it was decided to put relatively little emphasis on the clearing up of a past deficiency and to make a forward movement the main feature of the ensuing year, so the million-dollar proposition was put before the churches, and as President Tucker said at Williamstown, not once have the officials flinched from the purpose to realize that goal. As a result the debt is paid, and a handsome extra offering is at hand to begin the work of the new year. A flank movement like this to pay a debt may be even better than entire concentration on the endeavor to wipe it out.

WHEN A CHURCH invites the criticism at the right time and in the proper spirit of people connected with no church it evinces an unmistakable desire to serve the community through profiting by well considered strictures. This course was followed out profitably in the church at Hyde Park, Mass., last Friday evening when three prominent citizens who are not allied with any church spoke at the annual fellowship meeting. Hitherto

this gathering has been an assembly for the faithful only to enjoy one another's company, but this year the pastor, Rev. H. N. Hoyt, D. D., and the church committee resolved to strike out in novel lines and the two hundred or more people who came together received some excellent suggestions from their invited guests. Respectively they made the points that church members should attend more vigilantly to their political duties, that the church should identify itself with the philanthropies of the community, and that it should simplify its creed. The spirit in which these outsiders spoke was admirable; and they were much less severe in their criticisms than probably many in the congregation expected they would be. A special committee will now consider these and other suggestions with a view to much efficient service this coming winter. We rejoice that here and there churches are studying their problems with fresh interest and thoroughness and outlining programs definite and large enough to enlist the activity of people who believe in institutions that actually bring things worth while to pass.

TRANSFORMATIONS are going on under the direction of our National Government in the far West whose story is like a fairy tale. It used to be a commonly expressed wish of dwellers in mining

The Desert
Made a Garden

camp and on the arid plains that they might some day get back to God's country. But our Government is making their desert wilderness a garden of God. Southern Idaho furnishes one of many illustrations of this marvelous change. The Snake River takes its tortuous way around hills of sage brush and through plains of shifting sands which have seemed uninhabitable. But a great dam is being built at a point that will lift the water to a level from which it can be distributed to irrigate 130,000 acres. Settlers are already occupying the land in tracts of from forty to eighty acres, and in a short time what was two years ago a silent desert will become one of the most densely populated agricultural regions in the United States. In its soil Idaho has all the elements for producing great crops and especially for fruit growing. In some districts where a frost is liable to come every month on the hills it is unknown in valleys a few miles distant. Great tracts of country like this are being opened, town sites laid out and cities springing up. The summons from these regions is as loud as ever it was in the immigration of the last century to plant Christian institutions and lay the foundations of a Christian civilization. Our Home Missionary Society must not de-

lay to sound its bugle call for men and money.

RT. REV. LOUIS S. WALSH was consecrated Bishop of Portland last week, being taken from supervision of parochial schools in the Diocese of Massachusetts and placed in charge of the diocese over which the new coadjutor Archbishop O'Connell recently ruled. Dr. Walsh is of the best type of Irish-American cleric, able in polemics, if it comes to that, as any militant Protestant in Maine will find out, and likely in his new field not to lose interest in the task of building up a church educational system in the Pine Tree State. It is interesting to note the oath of office which Bishop Walsh took in common with all other bishops, an oath in which he said: "I will be from this hour henceforward obedient to Blessed Peter—the Apostle—and to the Holy Roman Church, and to the most blessed father, Pope Pius X. and to his successors canonically chosen. I will assist them to retain and defend against any man whatever the Roman Popedom, etc."

ARCHBISHOP O'CONNELL on this occasion took up the report from Europe that there is increasing regret that the present pope is not less pious and more astute as a diplomat. The point is that the derogatory criticism of Pius X's management of Papal policy does not come from enemies of the Church without in the secular world, as Archbishop O'Connell said, but it comes from within the Church, right here in this country too; and it is felt keenly where not fully expressed, as the *Pilot's* comment on the situation this week shows. It is confident that the Church will emerge victorious from its conflict with the State in France, but it frankly admits that this will be only because she can rise superior to "the stupidity of her own children." It adds:

If the Catholics of France had unanimously accepted the change in government in good part we should today have had a Christian republic. There is nothing weaker than the attempt to throw the whole blame on the Jews and the secret societies, which, even combined, represent but a small portion of the population of France.

DO PEOPLE in general realize the difficulty and hardship of his present position, especially if he be in charge of one of the smaller Christian colleges? Do they realize that he is at work, not for himself, but for others, not for the present only, but for future generations, that often his own salary is left unpaid and

The College President

that the question of food and lodging not infrequently is to him a very serious one? Supposed to be at the head of an institution of learning, responsible for its courses of study, for the organization of its faculty, for the government of its students, as a matter of fact his chief business is to get money for needed buildings, for endowment for current expenses, and in doing this he is often exposed to the bitter criticism and unkind treatment from those who ought to be interested in his work. Surely the presidents of colleges which have been indorsed by the Education Society and by men in whom the churches have confidence have a right to look for courteous treatment, even if, as must frequently be the case, appeals for help are set aside. Few more self-denying men are to be found than the man who gives his life to the laying of the foundations of a much-needed Christian college. Why should he not receive the sympathy of all his brethren?

DELEGATES from all the Yearly Meetings of American Friends have been in session in Richmond, Ind., this week to hold what the journal of the Friends calls the most important missionary gathering ever held by them. Says the *Friend*:

Our missionary work has increased and spread until it has grown beyond the limits and capacity of our present organization and system and method. The time has plainly come when our greatest need is not new volunteers for the foreign field, but a more adequate system of organization here at home, for the work abroad is indissolubly bound up with home conditions.

Why not join the coming Congregationalist, Methodist Protestant and United Brethren society? American Quakerism is Congregational rather than Presbyterian or Episcopal in polity.

SCOTCHMEN and Englishmen alike who attended the recent quarter-centenary celebrations at Aberdeen University, Scotland, agree that in splendor of ceremony, perfection of administrative detail, and the pride the people of the vicinage took in them, they never have been equaled at any academic function in Great Britain. King Edward most graciously performed his part; Lord Strathcona, the lord-rector, dispensed lavish personal as well as official hospitality; Mr. Carnegie was cheered long and often; the new granite buildings stood forth a delight to the eye; and Principal Forsyth's sermon to the alumni was in some ways his most perfect work. We notice that in the address of congratulation sent to the University of Aberdeen by the principals of the Congregational colleges of Great Britain, they rightly point out that when English universities were closed to all who did not belong to the English Church, the Scottish universities were always open, and among them Aberdeen always was generous. These educators also point out that Aberdeen trained for the ministry of the English Free churches men like Robert Hall, George Macdonald the poet, and James Legge, the famous missionary.

IN GREAT BRITAIN naturally there is rather more interest than elsewhere in the vote of West Australia to withdraw from the Australian Confederation. Should the attitude of the colony prove to be based on conviction and not a political maneuver, and be obstinately adhered to, it will raise a most interesting issue, involving early in its history the organic life of a union which from the beginning was seen to have the marked limitations of a federation.—Increasing hostility to Hindus who are British subjects as well as to Japanese who are citizens of a state with which Great Britain is allied, is fast creating a situation in South Africa, Australia and Victoria, which is by no means pleasant for the British Foreign Office. The Mayor of Vancouver forbids the landing of Hindus; if Canada under pressure from London overrules local and provincial sentiment, another step will have been taken likely to add to the sentiment in the newer provinces of Dominion making for separation from Great Britain. We are in no position, however, to smile complacently. Increasing hostility to the Japanese in California is being reported to Japan and taken up by the press. We too may so allow race prejudice to flourish as to weaken our political ties with Japan and seriously to diminish our commercial development on Asiatic soil. Neither Japan nor China, as Japan's honorary consul in Boston said last week, are in a mood now to make it advantageous for us to do business in Asia so long as we treat their subjects with contempt or unfairness.

WITH the opening of Parliament this week, strife immediately begins between the House of Commons and the House of Lords over the Education Act passed by the House, and the Lords may be expected also to take issue with the House on the matter of exemption of trades-unions from legal responsibility and fines for infringement of law, in which attitude the upper House will have not a little secret support from members of the Commons who voted for the measure under political pressure.—The rift between the Liberal party and the Socialist Labor party led by Keir Hardie widens, and recent happenings in the large trades-unions show that they are likely to be split into factions by the increasing determination of Mr. Hardie and his lieutenants to force an issue there as in politics along class lines, evolving ultimately in distinct class politics as on the Continent and in this country to a limited but growing and significant extent.

M. GEORGE CLEMENCEAU, who has been the Warwick of French politics for many years and who made and unmade ministries, and who, as Minister of the Interior, has been the power behind the Sarrien Ministry which ended last week, comes to the post of premier and responsible spokesman for the French democracy at a time when all his qualities of mind, heart and will will be needed. He has to curb but not ex-

tinguish or denounce the increasing collectivism of the hour; he has to perfect the understanding with England, Italy and Spain without rousing too much the sensibilities of Germany or Russia; and, last but not least, he has so to handle the obscurantist papacy in its opposition to the republic's present and permanent policy of distinct limitation of the spheres of Church and State, as not to incur needlessly a religious war. At the same time he must be true to his own convictions and to the mandate of the French people expressed repeatedly at the polls with full knowledge of the issues being voted on. His task in dealing with Rome will be the easier because of his knowledge that so large and influential a minority of clerical and lay Catholics deplore the reactionary policy of Pope Pius X.

POPE PIUS X. and his advisers will do well if they abstain from further championship of King Leopold of Belgium's administration of the Congo Free State. High Catholic prelates in England and this country are likely to regret ere the year is out that they have committed themselves so unequivocally to support of Belgian rule and to attack on the evidence of Protestant and Catholic witnesses brought against the monarch; and it will be unfortunate if the Papacy attempts to prevent international investigation of the matter. But King Leopold is endeavoring to bring such interference to pass. Testimony relative to the outrages collected entirely from Belgian sources is having its weight in Belgium now and the national legislature is bound to probe the matter soon. It is suggestive that Mr. Thomas F. Ryan, one of the richest and most prominent of American Catholic laymen, is reported to have returned from Europe within a fortnight, holding lease to the products of a large portion of the Free State. The constituency of the American Board should not forget that the Board at its recent meeting expressed its desire that our Government "through its representatives at the next International Peace Convention at The Hague, may as far as is consistent, exert its moral influence toward the prompt and effective correction of existing abuses and the abolition of these abundant and seemingly well attested atrocities." A monarch as vicious in personal character as the Belgian king could hardly be expected to betray much feeling for humanity.

We are not through with anniversaries of the Haystack prayer meeting and we certainly ought not to be till the mind and heart of the churches generally are freshly impressed with its significance. The Baptist Missionary Union is urging a celebration of the current centennial in Baptist churches; and the gathering in New York, Nov. 13, 14, at the Fifth Avenue Presbyterian Church, will bring together representatives of all denominations, who will spend two days in reviewing various phases of foreign missionary enterprise and drawing lessons for today. Some of the speakers and subjects are: The Contribution of Foreign Missions to Education, Pres. W. D. Mackenzie; To Science, Prof. H. P. Beach; To Literature, Rev. J. S. Dennis, D. D.; To Philanthropy, Rev. J. I. Vance, D. D. The problem of evangelization of the world will be con-

sidered by such authorities as Dr. A. J. Brown, Rev. H. G. Blissell, Bishop Hartzell and Dr. Zwemer. The program for the last evening is noticeably strong, these three speakers dividing the time, Pres. Woodrow Wilson, John R. Mott and Robert E. Speer.

Retiring Christianity

At the Lake Mohonk Indian Conference last week a resolution was introduced calling the attention of the churches of different denominations to the urgent need of systematic co-operation in efforts to Christianize the Indians. An amendment was offered, to substitute "spiritual uplifting" for "Christianize." Of course no one would have objected to an original resolution inviting people to unite in giving the Indians a spiritual uplift. As it was said in the debate, such a resolution was perfectly harmless, and it might have been added, was practically meaningless. But the mover of it, who reminded the conference that he had labored as a missionary in a non-Christian land, explained that he wished to avoid offending non-Christian religious bodies and secure their co-operation in promoting the religious welfare of the Indians. The question therefore turned on whether the conference would assume the responsibility of recommending united efforts to Christianize the Indian.

After earnest discussion the resolution and the amendment were referred to a committee of three Congregational ministers. They were unable to agree and submitted a majority and a minority report, two of them standing uncompromisingly for giving the Indians a "spiritual uplift" and the third insisting on the need of systematic co-operative effort to Christianize them.

Both the resolution and the amendment might have been passed had not the issue been made on the efforts to Christianize. For all the religious agencies now at work among the Indians bear the name of Christian and profess to aim to lead them to become Christians. These agencies might have been called on to co-operate in this work, while Jews, Buddhists, Babists and all other religious bodies the world over, including the pagan organizations among the Indians might have had a courteous invitation from the conference to join in giving them a spiritual uplift.

The issue, however, was squarely met. Members of the conference pointed out that whatever spiritual uplift had been given the Indians had come through belief in Jesus Christ as their Saviour, the Son of God. Members on the other side pleaded that the action of the conference should be inclusive and not exclusive. The conference voted unanimously to adopt the spiritual uplift instead of the effort to Christianize.

We would not say that this action, which was an incident of the conference not taken as seriously by some persons as it seemed to others, was a reflection on the supremacy of the Christian faith. Yet it may suggest an explanation for the lack of aggressiveness which characterizes the Christian Church today. Most of the members of this conference professed to be Christians. A considerable proportion of them are Christian ministers and several are missionaries to the

Indians. They consented unanimously to an apologetic attitude toward other religions through fear that they might offend some representatives of them. A Pauline voice crying among them, "God forbid that I should glory, save in the cross of our Lord Jesus Christ," would have been hushed by the conference as out of order. The spiritual uplift that will come to the Indians from that solemn declaration in the Lake Mohonk platform will not be perceptible.

The United States in the Philippine Islands

It is one of the chief services of the Lake Mohonk Conference that it has formulated a definite policy for the treatment of the American Indians, and has been one of the foremost influences in securing the approval of that policy by the American people and its adoption by Congress. By the natural course of things this conference promises not less valuable service in working out the problem of governing the Philippines.

The membership of the conference makes it as broadly representative of all classes as any of the assemblies aiming at the moral and spiritual improvement of the people, and more representative than most religious organizations. It includes legislators and officers of the army and navy, educators, journalists and business men as well as ministers and missionaries. Theories are scrutinized and weighed and their practical value estimated by open discussion.

The Philippines had their share of attention at the conference last week, and so far as appeared the opinion was unanimous as to their relation to the United States. That opinion was in substance that it has fallen to our lot to take care of them and to bring them if possible to a condition in which they shall be capable of governing themselves. When the time is to arrive at which they shall have reached that condition no one knows, but it will not be soon. Whether or not it is possible for us to bring them to that condition is not yet certain, and can be known only by making the experiment. If the task shall be successfully accomplished they may and they may not then wish to become an independent nation. Any action on our part at present committing our Government to a future policy concerning their dependence or independence would be unwise.

Our present duty toward them, as outlined in an address by Dr. Lyman Abbott, is to provide just laws for their government and to see that they are justly enforced; to aid them in developing productive industry, encouraged by wise legislation; to provide them with a system of public education having for its end the cultivation of ability for self-government, and a religion so pervading life that it will teach them not only reverence for God in the cathedral, but justice, fairness and righteousness in daily living.

We believe the judgment of the conference thus expressed concerning these islands and the other dependencies of the United States is coming to represent the matured conviction of the nation. These dependencies are not temporary responsibilities. We shall have them till they

become able to govern themselves independently and choose to do so. That will be a long time in the future. They will not directly enrich the nation, but will be a care and a burden for many years. It is our business, which we cannot honorably avoid, to develop in them the sense of justice, of moral responsibility, of mutual service and of intelligent comprehension of the aims of righteous government, which are essential to the stability of a people. For this purpose the whole nation is called to a missionary work. In that work the school and the Church are essentially potent factors. The Government must maintain an adequate school system, but the religious training, without which none of these peoples can achieve results that will make them fit for self-government, must be given them mainly through the Christian churches of America. This great task and great opportunity call our churches to new fields of effort providentially assigned to them. By entering them promptly and vigorously they will spiritually enrich themselves and loyally serve their country. Our first duty now in Christian missions, to be placed before the claims of any foreign country, is toward Hawaii, Porto Rico and the Philippines.

The World's W. C. T. U. Convention

Boston and Massachusetts, through its highest official representatives, the Christian churches and the press, members of the women's organizations and thousands of men and women generally, welcomed the seventh convention of the World's Woman's Christian Temperance Union last week. This week these hundreds of earnest women are scattering to the ends of the earth, but they have by no means outstayed their welcome; indeed popular appreciation grew as the sessions went forward day by day in Tremont Temple and the great audiences heard the clear cut, forcible speeches, admired the promptness and thoroughness with which important business was transacted, felt the charm and strength of the personality of many of the leading speakers, and were afforded many visible and ocular tokens—some of them exceedingly picturesque—of the world-wide sweep and substantial value of this movement. Elsewhere in this issue some pen pictures of the delegates, a review of the progress of recent years, as well as a summary of the results of this convention, are given.

In the fifteen years since the first World's Convention met in Boston some of the leading figures in the gathering have ended their earthly labors, but though Frances Willard, Mary Livermore and Mary H. Hunt no longer contribute to the movement each her own powerful influence and service, it does not lack efficient officials, and the work of extension and organization proceeds with unabated energy. Almost every year has seen the organizing of a branch in some far-away land, the latest being those in countries as remote from one another as Cuba, Syria, Liberia and the Fiji Islands. Moreover the kinds of work which the W. C. T. U. is doing must astonish those who think that it has only one end in view, and that the legal restriction of the sa-

loon. The organization maintains more than a score of departments with capable superintendents and workers who follow up auxiliary lines of reform.

These W. C. T. U. women are interested in international arbitration and peace, in work among railway men and sailors, in penal reformatory and charitable movements, in schools and savings banks, and in the great problems that range around the relations of capital and labor. Yet broadening the scope has not changed the direction of this movement. It still sees as in its earlier days one great wasting, destroying force in the midst of human life, and its members are utilizing all instrumentalities—agitation, education, legislation and moral suasion—in behalf of the overthrow and final banishment of the liquor traffic. That aim cements the hearts of Americans, Europeans, Asiatics, Australians, and it is an ever-tightening bond of sympathy as any one might conclude who noted last week the many touches of sisterly sympathy and affection that gave grace and beauty to the more formal proceedings.

Ex-Governor Long was right when he said, in his speech of welcome, "The Woman's Christian Temperance Union is not a fad, but one of the agencies of that universal reform in society and politics and civilization which was never under a more vigorous impulse than it is today." It is true that not all the earlier hopes of the members of the body have been realized. Mrs. McLaughlin, who represents so finely the "old guard," said publicly, in Tremont Temple, that when she first committed herself to this movement she expected that in five years the liquor evil would be eradicated from the national life; but as these good women have grown more patient they have become no less persistent or sanguine of the final outcome, nor have they toiled in vain. As Mrs. Stevens, vice-president-at-large, said in her welcome address, in a large portion of the territory of the United States the saloon has been prohibited, either through national, state, county or local legislative action, and this situation is due in large part to the uncompromising attitude the union has taken all these years toward legalizing the liquor traffic. Yet its influence ought not to be judged simply by the success or failure of prohibitory legislation. We should have to add up all the results from the crusade in behalf of purity, from personal pleadings with the drunkard and the seller of liquor, from varied social settlement activities, from co-operation with other organizations in behalf of desirable ends that are to be desired, before we could properly inventory the results of this propaganda of the last thirty years.

The Christian churches and the W. C. T. U. ought to know one another better, and even those who cannot join them in every particular item of their program, as they better understand the motives and spirit of the movement, cannot but rejoice that in an age when many men and women are living entirely for self, there exists such a body of dead in earnest, consecrated women who have put their hands to great tasks, and who have been used and will be used by God for bringing in the kingdom of his Son upon the earth.

Curbing and Punishing Corporation Law Breakers

It is with no feeling of mean rejoicing over discredit brought upon able and high placed men that the average American gets very considerable satisfaction out of two judicial verdicts rendered by New York and Ohio courts last week. Rather is it the feeling of relief and sober joy that at last governmental power has been marshaled adequate to grapple with corporations as mighty and potential hitherto as the New York Central Railroad and the Standard Oil Company, and to compel them to face the verdicts of juries and the rulings of judges who are in a mood to enforce disciplinary legislation. More damaging than any fines imposed or even imprisonment, should it follow, are words like those of Judge Holt, in imposing a fine of \$120,000 upon the New York Central and its agents for flagrant defiance of the anti-rebating law, when he said:

Such a violation of law is much more heinous than the ordinary common, vulgar crimes usually brought before the criminal courts. Those are crimes of sudden passion and temptation. These crimes we are dealing with were committed by men of education, business experience and standing in the community, and as such they should be expected to set an example of obedience to the law, on the maintenance of which the security of their property depends. This corporation received large and valuable public privileges. It was under the highest obligations to treat all citizens alike and not to grant any unjust discriminations. This was a secret crime, the proof of which was difficult to obtain.

Such pillorying before the community of men as eminent in society as the directors of this railroad are cannot but tend to diminish if not abolish that dual standard of morality that has grown up, obedient to which men do as directors of corporations what they would forfeit property or limb rather than do as private citizens.

Higher courts may reverse the verdicts rendered last week, but they dare not thwart the general trend of legislation and of judicial inquiry which President Roosevelt and Attorney-General Moody have begun in such a wholesale way. Slowly but surely courts as well as legislatures respond to the popular will, and "the natural man" of our American democracy has started out on a long and triumphant hunt for those who have been exploiting him.

Lessons from the Life of Christ

Christ's Miracles by the Sea *

How much the Gospels gain in vivid interest from Christ's care and consideration for the individual. He never walked with his head in the clouds, forgetful of the men he met along the way. He knew men—that is to say, he observed them, recognized their peculiarities and never forgot their possibilities of good. He was not content to touch men's lives, he wished to touch them deeply. He was not content to give out of the fountain of

his mighty power, he desired to lay hold upon the hearts of those who came to him, so that his influence might be permanent in the higher sphere of life.

See how he puts himself in touch with all these individuals—the ruler of the synagogue, the afflicted woman in the crowd, the astonished disciples, the three whom he took with him to the sick chamber of the child, the mother and the restored maiden, for whose weakness he suggested the bringing of food. The only ones whom he passes by or puts forth are the hired mourners who laugh him to scorn.

In this lies for us the first significance of these wonders of healing. Christ's personal love and care concern us mightily. His consideration is our confidence in special trials, most of all, the assurance which these examples of personal love and care provide, that he will not be content until he has brought out what is best in us and made it flourish and grow strong. We shall not be overlooked in the crowd. We shall not be put off with lesser gifts when Christ has the eternal life to share. We may not be relieved from trial, but assuredly our trials shall be means in the hands of Christ for our advance in the blessed life and the divine joy.

So, too, this consideration of Christ must be our model of service to our fellowmen. We must not close ourselves within some narrow circle of interests and acquaintanceships, forgetting the afflicted, the sinning and the weak, the prisoners of divine and human law. Neighborly duty is a call to open eyes. To fail in consideration is to fail in those works of neighborly kindness which Christ himself made the test of fitness for the kingdom. It is the actively considerate who enter into the joy of the Lord. And among the men whom he pilloried for all time are the priest and Levite who passed by on the other side when they caught sight of the wounded man on the road to Jericho.

Are we in any way fulfilling these duties of consideration and personal ministry? If not, what wonder that our Christianity languishes. As it comes of love, it grows by love. If we pass by the slums, the hospitals, the prisons with a shudder of disgust, we are reading ourselves out of the company of those who walk with Christ. There are unrecognized opportunities of service at every man's door. Happy are we if we have hearts to recognize and accept them in the spirit of Christ's own interest in every man he met along his way.

In Brief

A sermon, a prayer, a thought for the men behind the bars—any or all will be in order for next Sunday, the one day of the year set apart as Prison Sunday.

The best citizens are those who vote, and vote according to the dictates of their instructed consciences. Those who neglect to vote thus may be church members, thrifty in business and kind neighbors, but they are not good citizens.

The Carnegie Hero Fund Commission last week awarded medals, and in some cases money, to sixteen persons out of eighty-nine whose claims were investigated. Four of the heroes are boys under sixteen years old, and one is a fifteen-year-old girl.

*Prayer Meeting Topic for Oct. 28—Nov. 3. Christ's Miracles by the Sea. Mark 5: 21-43. Are we outside the reach of Christ's compassion? Does Christ overlook any one in the crowd? Does Christ forget the outcasts? Our ministry to the prisoner, the morally impotent and crippled.

The death of the Syrian leper, George Rashid, in West Virginia last week, after an experience with the authorities of four states which could not by any possibility be interpreted by him as recalling the attitude of the Good Samaritan, ends an affair not very creditable to us as a people.

The Presbyterian Synod of Ohio prefaces the report on civic reforms which it recently adopted, with the pregnant remark that "resolutions of themselves will no more accomplish these reforms than the daughters of the Danaides, condemned to pagan hell, could dip the ocean dry with a sieve."

Our esteemed Southern contemporary, *The Biblical Recorder*, of Raleigh, N. C., says that it is losing subscribers because it is standing for diminution and ultimate abolition of child labor in Southern mills. There is always an opportunity in each generation for some such test as this of the idealism of the religious editor.

Pierre Jay—commissioner of banking in Massachusetts—told the American Bankers Association that in his opinion, basing it upon comparison of data gathered in correspondence with presidents of surety companies, there is one new case of bank embezzlement every day in the year in this country. Was this ratio so in 1860 or in 1800?

One must condemn the violence done a Roman Catholic priest in Detroit by an irate layman who protested vehemently against the use of Latin in the service; but one cannot but wonder how long twentieth century German, English and Slavic lay Catholics will tamely submit to a ritual which is unintelligible to ninety per cent. of them.

Millions of Sunday school scholars will be studying, Nov. 4, the account in the Gospels of the Lord's Supper. On that day, also, many churches hold a communion service. Both in the Sunday school exposition this week and in Mr. Knight's tender little sketch on page 544 we offer special aid to those who would understand and profit by this hallowed sacrament.

The Illinois State Baptist Association prior to adjournment last week sent a message to the State Federation of Labor, also in session, which read: "Fraternal greetings and best wishes in your noble efforts for uplifting humanity." Action like this, should it become frequent, would go some way toward bettering relations between the Church and wage-earners.

"I am convinced that the graft and overcharges in the State Capitol job reach \$5,000,000," says the treasurer of the Keystone State, Mr. Berry. Responsibility for this rests upon state officials, including Governor Pennypacker. Meanwhile hospitals, insane asylums and the state's other eleemosynary institutions generally exist under defective conditions which imperil life, sanity and recovery.

To the report that hymns were sung at the last by the jury which found the Standard Oil Company guilty last week, the *New York Evening Post* slyly adds they "probably raised their voices with special unction at the lines of Rouse:

Thou spread'st a table in my sight,
In presence of my foes;
My head with oil thou dost anoint,
And my cup overflows."

It begins to look as if that convocation of Congregationalists in Cleveland next October would outshine even the record-breaking gathering at Des Moines in 1904. The Congregational Home Missionary Society has just accepted the invitation of the Pilgrim Church to meet with it in connection with the National Council; the American Board took similar action at North Adams and doubtless the American Missionary Association, in its meeting at Oberlin this week, will follow suit.

Mr. Edward M. Shepard, eminent as a lawyer and publicist, arguing the case of Rev. Dr. Crapsey before the Court of Review of the Protestant Episcopal Church last week, said that a very large company of the laity and clergy of the Protestant Episcopal Church must leave that Church with Dr. Crapsey if it is found that men of his way of thinking are not to be permitted in it. The court showed a disposition to admit evidence from all quarters and to deal with the case fairly.

Harvard, Oberlin and now Yale have religiously set apart recent generous increase in endowment funds for raising the remuneration of their teachers, still too little considering the increased cost of living and the place of the educator in modern life, but nevertheless bringing the salary and the standard of life somewhat nearer together. Wise is the denomination or the local church that realizes adequately how timely and necessary is a similar movement that will relieve the spiritual directors of our modern life, technically known as clergymen.

The *American Friend*, the admirably edited organ of the Quakers, asks, Who can be trusted? Recent doings in Philadelphia have not overcome its optimism or its faith in the average man; but nevertheless it seeks for a clew that will help Christians at least. "Few things show the real man more than the way one prays," it says. "If he is not sincere with God, he probably will not be with man." Well and good, but what if opportunities to hear men pray diminish. Are laymen in Philadelphia and vicinity praying in public nowadays as much as of yore?

Relief to tension in the United Free Church of Scotland has come with the decision of the Elgin Commission relative to division of property. The United Free Church receive the assembly halls and college buildings in Edinburgh, Glasgow and Aberdeen, and most of the foreign mission funds. The "Wee Frees" get two additional church edifices in Glasgow, a block of office buildings in Edinburgh, and an annuity of \$15,000 a year for maintenance of their theological college, and they will receive something for their small foreign mission work. Essential justice would seem to have been done in a trying matter.

The New York State Conference of Religions keeps steadily at its practical, serviceable ideal of discussing themes contemporaneous and vital. At the seventh conference to be held at Schenectady Nov. 12, 13, upon invitation of the local clergy and President Raymond of Union College, Professor Emery of Yale University will discuss Religion and Wealth, President Rhee of Rochester University, The University and Religion, Rev. Dr. J. M. Whiton, The Ethical Conception of Money, and eminent Jews as well as Christians will tell of Religious Unity in Practice, and What Different Religions Owe to One Another.

Apocryphal of one section of our editorial last week on Fooling the People, it is interesting to note that Mr. Hughes, the Republican candidate for governor in New York, in one of his speeches asked, "Would Abraham Lincoln hold slaves and then go out as an anti-slavery apostle?" He also said:

I do not believe in treating voters as fools or in thinking that long they can be fooled. There is no body of men on the face of the earth so quick to catch the note of sincerity as the American people, and that has been their safeguard through all their history. There never has been a time when their judgment has been appealed to, when the question was whether their good sense should be asserted, that they have failed to prove themselves equal to the crisis.

Mr. Osborne Howes, honorary consul of Japan in Boston, returning from Japan, tells his Boston audience that if we wish an open

door on the Asiatic continent for our trade we must quit discriminating against the Chinese or threatening to repeat with Japan our discreditable record with China. At the recent meeting of the Southern California General Association of Congregational Ministers and Churches, strong resolutions were passed condemning our Government's present treatment of the Chinese and reprobating any exclusion of the Japanese, and the association appointed a committee on fair treatment of the Asiatics in this country, of which Rev. Frank S. Forbes of Los Angeles is chairman. This shows that sentiment on the Pacific coast, among Christian people at least, is far from being anti-Asiatic.

The able assistant who is editing *Zion's Herald* while Dr. Charles H. Parkhurst is enjoying a round-the-world trip, made bold last week to put the latter's picture on the cover but her conscience would not permit her to do so without saying that the action was done against the knowledge and expressed desire of Dr. Parkhurst himself. Doubtless, however, those who have been reading *Zion's Herald* for the eighteen years that Dr. Parkhurst has been making its columns so interesting and valuable, will be glad to see the face of the man behind the pen and shears. Dr. Parkhurst's first letter appears in this same number giving a graphic account of life at sea and of his glimpse of Gibraltar. He was much impressed on the ship by the alertness of the Roman Catholic priests and by their celebration of mass in the steerage in the presence of nearly 800 Italians. Says Dr. Parkhurst:

Is it an accident, or a part of the sleepless care and purpose of this great Romish Church, that three of its representatives are here to religiously nurture and care for these hundreds of immigrants? Rome never loses sight of opportunity or duty. She is always alert and caretaking of her own, and masterful in doing it. We never come near to this wonderful system without an increased impression of its watchfulness, resourcefulness and, practically, its impregnability.

Personalities

Dr. Forbes Winslow, the eminent English alienist, says that if the present increase of insanity continues long Occidental civilization will ultimately become one of madmen.

Prof. Maurice F. Egan of the Catholic University, Washington, succeeds Secretary of the Navy Bonaparte as one of the Roman Catholic representatives on the Board of Indian Commissioners.

Lord Rosebery's monograph on Lord Randolph Churchill was unheralded, and came as a surprise to the English public. He says that Winston Churchill's life of his father is one of the best dozen—possibly half-dozen—biographies in the English language.

Prof. Henry B. Richardson, who died at Amherst College last week, had endeared himself to successive classes by his friendly and genial disposition, had opened to many students treasures of the German language and literature and won for himself an honorable position in the world of scholarship.

Presbyterian forces in Baltimore feel a sense of loss in the recent death of Mr. John P. Amidon, a leading elder of Brown Memorial Church in that city. For twelve years he had been president of the board of managers of the Maryland Tract Society, where he was both a wise counselor and an efficient executive.

The death of Mrs. Jefferson Davis in New York City has revealed the strong affection for her and for the cause her husband represented still remaining in the South; and it has given the North an opportunity to show chivalric sympathy for a lady of personal distinction. President Roosevelt sent a sympathetic note of condolence and a floral offering.

Massachusetts Institute of Technology is about to call Prof. Andrew West of Princeton as president. He is a vigorous personality who has powers of persuasion with donors as well as of administration in dealing with fellow-professors and with students, and he would bring to this technical school a valuation of the humanities and religion which it needs, as well as others of the same type.

Dr. F. E. Emrich, secretary of the Massachusetts Home Missionary Society, has returned to his home for a short time after the absence made necessary by overtaking his strength. He has considerably improved in health and is in excellent spirits. But his physician and counselors feel that for some time yet he must not resume the ministries throughout Massachusetts to which he has been giving all his resources so lavishly.

Mr. William Morton Fullerton of Paris, France, has been honored with a prize by the Academie Francaise for his French work entitled, *Terres Francaises*. So far as we know he is the only Anglo-Saxon who has been thus honored by the academy. The Societe de Geographie Commerciale had already awarded him a gold medal in recognition of his authorship of the *Terres Francaises*. He is the son of Rev. Bradford M. Fullerton of Brockton, Mass.

Dr. George C. Adams of First Church, San Francisco, preached in Central Church, Brooklyn last Sunday and in New York at Broadway Tabernacle in the evening. He will be in the vicinity of Boston the coming week and expects to preach at Eliot Church, Newton, in the morning, and at Harvard Church, Brookline, in the evening, Sunday, Oct. 28. After addressing the Ministers' Meeting on Monday morning, Oct. 29, he will in the evening be present at the Boston Congregational Club, where Gipsy Smith will also speak. On Tuesday Dr. Adams will be heard at East Weymouth.

With the sailing for Australia the last of this month of Principal Rainy of the United Free Church, it is supposed that he practically will retire from active participation in the affairs of the Church in which he has been the commanding figure since the death of Dr. Candlish. He will return to Scotland, of course, to receive the homage due old age and unsurpassed service as an ecclesiastical statesman, but his hands will give over the reins to younger men. Pre-eminent among Britons of the last decades of the nineteenth century he stands forth as a constructive statesman. Neither the Church of England nor the Free churches of England has had quite so large a man.

Sparks from Other Anvils

A POSER

(The [Baptist] Examiner)

If membership in a "union" church is all right for Dr. Dixon, why isn't it all right for the rest of us? And why maintain separate Baptist churches any way?

DOLLAR FOR DOLLAR

(Universalist Leader)

It is well for the thoughtful to think that in religious journalism, as in everything else, you cannot legitimately get any more than you pay for.

SECOND TO NONE

(The Independent)

These hundred years of foreign missions have been a factor second to none in the magnificent development of the century. Commerce has done much; the march of science and invention has done much; political rivalry has done much; but we put none of these before that pervasive, quiet work which has preached individual obligation and responsibility everywhere, and has carried every-

where, with school and college, the fruits of Christian civilization.

AN ADMIRABLE RECORD

(New York Evening Post)

Even those whose faith is not ardent must read with admiration the story of missionary enthusiasm and heroism. They cannot fail to recognize in it a force in that wide evolutionary process which goes painfully onward towards the regeneration and federation of the world.

THE LIMIT TO FAITH AND HOPE

(Cumberland Presbyterian)

Says *The Congregationalist*: "Having lived to see Dr. Lyman Abbott quoted with approbation in the *Christian Intelligencer*, we now await with confidence a yet greater surprise—his indorsement by the *Southwestern Presbyterian*." We wish our contemporary a long life, but we suggest that it be not too confident. According to the above remark it must be planning to live until the millennium.

A Sunday at Dartmouth

BY H. A. B.

An academic town usually furnishes pleasant harborage for the traveler who likes to drop anchor on Saturday night, and Hanover, N. H., on a plateau just above the upper reaches of the Connecticut River is particularly attractive. What it might be in the dead of winter the traveler can only fancy, but flooded with the bright October sunshine it is one of the healthiest spots in America. It abounds in young life today as never before, and it is young life that makes any home or community worth living in.

What New England college can show such a gain as Dartmouth during the last ten years? It long ago passed the line that divides the small college from the large, and this year 350 Freshmen have poured in to tax the already crowded accommodations of chapel, recitation hall and dormitory. There is much on the material side to appeal to parents who want their sons well educated. The equipment has increased many fold since President Tucker took the helm twelve years ago. Of late one new dormitory has been built every year. These buildings are thoroughly modern, yet not luxurious. A large, handsome building, called the College Club, serves as the center of the social life and makes for democracy. The list of professors and instructors has been lengthening every year, and their modest, but pretty new homes scattered here and there through the village give the impression that there has been a decided boom of late in real estate.

Surely Dartmouth is no longer the little college to which Daniel Webster in his famous speech before the Supreme Court referred so tenderly, but now that it is big it is no less beloved than it was then. The loyalty of its alumni is evinced by their generous contributions to rebuild Dartmouth Hall and the fact that they send their own sons to their *alma mater*, while the Dartmouth spirit pervades graduates and undergraduates alike, as every recurring celebration of "Dartmouth Night" in the early autumn shows. The student body has become more widely representative. Massachusetts, with many colleges of its own sends annually several hundred sons to Hanover, the district around Boston contributing perhaps 150 annually. But the city has not crowded out the lads from the farm and the student body as a whole is perhaps as representative of all classes as is any college in New England. Good material they seem to be for their teachers to work upon—responsive, reasonably steady and in earnest.

The thing to do in Hanover on a Sunday morning is to hear Prof. A. W. Vernon preach. The church of which he became pastor about a year ago shares with an Episcopalian and a Catholic church the religious responsibility for

the town and naturally, considering the make-up of Hanover, is the leading organization. The students come, if they wish, perhaps 200 being present on an average. In this plain New England meeting house, associated with so many historic occasions in the history of Dartmouth, a young man of unusual scholarship and pulpit ability is now preaching a thoroughly modern gospel, but one which has grip and energizing power. He gets the ear both of collegians and citizens, and I have rarely sat in a congregation all of whose members seem to be so mastered by the man in the desk, and he was preaching on a theme which to many would be dull, viz., the duty that sustains the regular benevolences of the church, and concluding with an appeal to sign the weekly offering cards in the pews. But Mr. Vernon grounded his plea on the Christian privilege of responding to human need, and painted such graphic pictures of the suffering, ignorance and sin in different parts of the world that even a sluggish Christian could hardly fail to be moved. Then he laid in the most delicate fashion the personal duty upon their consciences. "Do not say that you will give as the spirit prompts you. That will do to determine your purchases of candy and soda water, but it is not dignified enough for a scheme of Christian benevolence. Do not give more than you can"—and here some of us were mightily relieved, but after an impressive pause—"do not give less than you can." Then conscience began to work again.

It is good to have such a man as Mr. Vernon in a place of such commanding influence and touching for good at so many points, through his classroom lectures, his sermons, his prayer meeting talks, and his untiring parochial labors, the life of the college and of the town.

The thing to do Sunday afternoons at Hanover is to attend the vesper services in the Rollins chapel and hear President Tucker's talks to the students. This is the only compulsory religious service of the day, and a thousand students fill the auditorium and chancel. Dr. Tucker regards this service as one of his most sacred appointments, and his ten-minute talks delivered without notes, simple, strong, direct, are admirably suited to his audience. Many a boy must go away from this half hour service that combines dignified worship with a powerful appeal to the moral and religious sense, spurred on to live a clean, straight life. This autumn Dr. Tucker has been considering certain structural virtues of character, such as security of life, sufficiency of life and serviceability in the kingdom.

As a former professor at Andover Seminary Dr. Tucker follows with interest the discussion pertaining to the future of the seminary. He is naturally averse to becoming a champion of any of the plans now before the public. He believes that the most important thing at present is to create a separate board of trustees who shall be responsible for the seminary only and not for the seminary and Phillips Academy, as is the double function of the existing board of trustees. With regard to utilizing the seminary for raising up preachers to the foreigners Dr. Tucker believes the foreign work should receive relatively the same attention in the seminaries that it has now in the churches generally. So far as removal is concerned he is inclined to believe that the time has gone by for going to Cambridge. It would now mean a duplication of work. If Andover has made it necessary, because of its constant public discussion of the question of removal, to go somewhere, in his opinion it might not be an unwise plan for the institution to migrate temporarily to Boston and occupy rented houses somewhere in the vicinity of the South End House, then proceed to recruit its life and members in the new environment. In the course of five years it might be better determined whether or not the seminary should be located permanently in Boston.

The New Premises and the Old Conclusions

Address of Pres. William De Witt Hyde at the Haystack Centennial Meeting, Williamstown, Oct. 10

In a passage of Scripture, the plenary inspiration of which no skeptic ever dared to doubt, St. Paul declares that our intellectual premises are ever falling, ceasing, vanishing away; and that our spiritual conclusions in the form of faith, hope, love alone endure. Every premise on which missions rested a century ago has changed. Yet the faith of Mills that "we can do it if we will"; the hope of Carey that "expects great things of God"; the love of Mrs. Judson who sent her children from the ends of the earth back to the homeland with the words, "All this I do for the sake of my Lord"—their faith and hope and love, after the lapse of the century, shine undimmed and undiminished, and are the standards by which we test Christian manhood and womanhood today.

THE OLD POSITIONS

Let us first contrast the changed premises. Our pictures must be brief and roughly drawn. A hundred years ago God was a judge; the Bible a statute book; earth a courtroom; man a prisoner at the bar; Christ our advocate; the cross of Christ the price of our release; death the end of the trial; and eternity the duration of the sentence.

These premises were sharply visualized. Eternity was pictured thus. Imagine a ball of granite large as the earth. A fly walks over it once in a thousand years. When this solitary fly, walking over this ball of granite large as the earth once in a thousand years, by the attrition of his feet shall have worn that vast mass away, then the torments of the wicked will have just begun. The pictorial imagery in time became identified with the premises; so that in the middle of the century an Orthodox divine barely escaped trial as a heretic because he ventured to substitute for the traditional symbol of punishment, fire, a combination of two diseases; one rheumatic fever which hurts you every move you make, and the other St. Vitus's dance which keeps you moving all the time.

The conclusion from these premises was obvious and inexorable. Reverence for God, obedience to his Word, gratitude to Christ, sympathy for men, all combined to drive the man who held these premises to the ends of the earth to proclaim man's lost condition and impending doom; and to herald the tidings of Christ's offered way of escape. It is the glory of the men of a century ago that they drew this conclusion logically; responded promptly to its call; impressed it on the conscience of the Church, and wrote it into the history of the world.

THE NEW POSITIONS

Our premises today are very different; yet we must beware of complacency or pride in consequence. If they are wiser and broader, it is not because we are better or bigger men than they; it is simply because God has been at work a century longer on our intellectual environment than he had on theirs. What then are our premises? and what missionary conclusion do we draw therefrom?

God is our Father-Friend; man his pupil-child; earth a home-school; the Bible a series of letter-lessons; sin the unfilial, unbrotherly attitude; Christ our Brother-Teacher; the cross of Christ is the price he paid, and we must pay for living the filial and brotherly life in a world of selfishness and hate; hell is self-exclusion from our rightful place in the Father's heart and home; heaven is the joy of fellowship with Christ and all true Christians in the service of God and our fellowmen, here and everywhere, now and evermore. What conclusion respecting missions follows from these premises of faith in our Father-God, and love of our Brother-Christ? Logically and inevitably this: We give the best we have to

those in all the world who need it most. This general conclusion has three specific applications. It requires a missionary organization to bind supply and need together; a policy on the foreign field which shall meet actual and concrete rather than abstract and general needs; and an attitude at home which shall raise and sustain supply.

The organization is ready to our hand. We are not compelled, like the men of the haystack, to wring the requisite organization from an incredulous and reluctant Church. In the able and representative American Board, with its sagacious and devoted Prudential Committee, its resolute and resourceful officers, we American Congregationalists have a missionary organization which is a model of efficiency. One thing only is left for us to do—to support it with the contribution of our means and the loyalty of our hearts.

AN EFFICIENT INSTRUMENT

The true foreign policy has already been developed by the Spirit of Christ in the hearts of the missionaries. To impart the new life of love that is hid with Christ in God, is now, as it always was and always will be, the best gift the missionary brings. This he will offer at all times and in all ways, by preaching and teaching, by precept and example, by invitation and exhortation. Yet side by side with this proclamation of the gospel in its verbal symbols—as the preparation for it, as the expression of it, as the outcome from it—will go the minor ministries to mind, body and estate, to home and industry and morals. These special ministries will differ in different lands and races, but will agree in the common principle—We give the best we have to those in all the world who need it most.

THE RESULTS ALREADY REACHED

How splendidly this policy is being worked we read in the reports from every mission field. Temperance displaces strong drink and opium; industry supplants idleness and gambling; decency banishes the nautch and the dancing girls; sanity supersedes mutilation and self-torture; smiling faces expel pessimism, and cheerful hearts avert suicide; modest self-respect succeeds barbaric pride; the dignity of womanhood and the sacredness of sex abolish the zenana and the harem; the mutual love of one man and one woman does away with child-marriage, enforced widowhood, polygamy, concubinage, adultery, divorce and promiscuity; compassion stops the slave trade and emancipates the slave; humanity forbids cannibalism, inhuman sports, cruel ordeals, and the torture of criminals and witnesses; charity relieves the poor, feeds the famishing, founds leper colonies and villages of hope, supports asylums for the orphan, the deaf, the blind and the dependent, establishes dispensaries, infirmaries and hospitals; medical science grapples with disease; education lays the foundations of a higher individual character and a better social order; justice condemns trickery in trade, bribery in government, and extortion in taxation; reason reverses the tyranny of custom; democracy throws off the frightful incubus of caste; and the spiritual worship of the God of light and love dispels the darkness of idolatry and superstition.

All these things are accomplished facts and present forces; which we have simply to accept from the hands of our faithful and devoted missionaries with gratitude and admiration as the magnificent expression in the outside world of the Christian life we cherish in our hearts.

It only remains to apply our conclusion to the attitude at home. It means that every person who comes to Christian self-consciousness in a Christian land, shall face this ques-

tion, "Is the best I have to give something which, considering my health and training, my temperament and tact, my versatility and resourcefulness, my freedom from domestic obligations, is more needed abroad than at home?" Each Christian man and woman must answer that question thoughtfully and squarely. If the answer is affirmative, the man must go. He cannot be a Christian if he stays at home. The missionary life is the only Christian life for him.

If the answer is negative, it devolves upon him to make a lifelong and systematic consecration of influence, money, thought and interest, to send and sustain the men and women who have the fitness for missionary work he lacks. In one of these two senses every man who will be a Christian, in the modern and cosmopolitan meaning of the word, must be a missionary. To make every Christian person face this clear question, and answer it in one of these two ways—that is the unfinished business undertaken a century ago, and handed on to us today. Every Christian a missionary, in one of these two senses—this should be our watchword for the century to come.

Undoubtedly this task is difficult, far more difficult in this age of steam and electricity, trolley and telephone, elevated and subway, manufacture and commerce, automobiles and athletics, than it was in the quiet rural life of a century ago. Yet it is the duty of the hour. Let us take it with us from this centennial gathering, back to our colleges and seminaries, back to our churches and our homes, with the certainty that it is the logical conclusion of premises we all admit; let us meet it in the faith of Samuel J. Mills that "we can do it if we will."

A Praise Service Afloat

It is pleasant to note a vacation experience that comes from a sojourner at a little lake in North-western Connecticut. Highland Lake, *Winsted*, has been called an Adirondack lake dropped down among the Connecticut hills. Here, every summer, a growing colony of people from New York and other cities, attracted by its quiet beauty, come for rest and recreation. Last year some of the cottagers, hearing through *The Congregationalist* of a song service in boats at the Thousand Islands, decided to try a similar service. And one Sunday evening a little company gathered in boats near a group of cottages and sang, "Blest be the tie that binds," and other familiar hymns. Dr. Farrar of Brooklyn, standing in his boat, spoke a few appropriate and inspiring words. A Baptist minister steadied his boat while he spoke and an Episcopalian brother pronounced the benediction. Dr. Farrar afterward alluded to this as one of the most impressive religious services he ever attended. Every succeeding Sunday evening through the season found a little band of worshipers assembled at the sunset hour.

This year the number has so increased that it has been necessary for the speaker to stand upon the shore but the audience still gather in boats. It is interesting to see different crafts gathering at the twilight hour from all parts of the lake—the young men and maidens in canoes, the more sedate in row boats and motor boats. Dr. Josiah Strong, who spent July at the lake, gave an interesting address at the first service. Rev. Wolcott Lindsley of St. James Church, Winsted, conducted the August meetings, assisted by visiting clergymen. A delightful spirit of unity has pervaded all the meetings. At one service over one hundred were present. One evening an Episcopal rector read the Scripture, a Congregational minister led in prayer and there were short addresses by a Baptist and a Congregationalist.

At the last service, though the weather was unpropitious for an out-door meeting, more than fifty braved wind and wave to sing, "God be with you till we meet again." M. L. G.

We make our fortunes and we call it fate.—*Disraeli.*

The Professor's Chair

By Henry Churchill King, President Oberlin College

This department is confined to questions of the ethical and religious life, and of philosophical and theological thinking. In the necessary choice among the questions submitted, the interests of the largest number of readers are had in mind. Questions may be sent to Dr. King, care of The Congregationalist, or directly to Oberlin, O.

292. 1. If miracles can be ascribed merely to higher law, which it is possible for man to discover, how do they prove Christ's divinity, being merely the result of natural law? 2. If we are justified in interpreting the Bible to suit the time, and in using our judgment as to its literal fulfillment in our lives, how is it God's Word? Has not God definite ideas to give us? Do his words contain ambiguities?—H. H. K. (China.)

1. If miracles are to be regarded as due to the operation of a higher law, they would imply, on the part of Christ, either superior insight or an unusual personality, and would so far serve to distinguish him from others. But even so, the miracles are never to be thought of as "proving" his divinity independently of his life and character. 2. I suppose we are not justified in interpreting the Bible "to suit the time." But there is no possible way in which we can avoid interpretation and the use of our judgment in interpretation, just as in the understanding of others. This does not mean that the Bible has no definite ideas, but it does mean that we must try to interpret it in the light of the various historical circumstances and especially judge all the rest of the great progressive revelation of God by the culmination in Christ.

293. How would you, in a few words, account for the fact—or that which seems to be a fact—that while the writers of the New Testament were, generally speaking, expecting a bodily and early return of Christ, they yet were able adequately to report his words, which seem to us to teach an extended era of dynamic development, and which so referred to his coming as to make it apparent that a bodily return was not contemplated?—W. E. L. (Connecticut.)

With reference to definite eschatological passages, it may perhaps be doubted whether the report has been such as to make a fixed conclusion clear. The most satisfactory dealing with these passages I have anywhere found is in Professor Gould's Commentary on Mark, in the International Critical Commentary. He seems to me to handle the so called "eschatological discourse" of Jesus with exceptional clearness and satisfactoriness. The passages in which, however, Jesus seems plainly to imply "an extended era of dynamic development" are of quite another character and found chiefly in his parables, where there would be no special difficulty of an accurate report, because the writers would probably not have in mind especially the eschatological inference.

294. Does God forgive us and answer our prayers "for Christ's sake," as Eph. 4: 32 seems to imply, or does he forgive us and grant our requests because of his great love for us? Should we ask God "for Christ's sake," or should the request be "in his name"?—J. R. H. (Florida.)

The Revised Version in Eph. 4: 32 reads, "Even as God also in Christ forgave you." And this change in rendering brings out more clearly the entire unity of the two ideas the question suggests. God is declaring his love and forgiveness to us in Christ. And forgiving us "for Christ's sake" would not be different from forgiving us "because of his great love for us." For that love he has shown in its fullness in the revelation of himself in Christ. I should therefore think of both forms suggested in the last part of the question as coming to essentially the same thing.

295. What is meant by the sentence in the Apostles' Creed, "I believe in the communion of saints"?—R. B. H. (Ohio)

I can best answer this question by a brief summary quotation from Professor McGiffert's discussion of the Apostles' Creed: "The article on the communion of saints is very obscure. It appears in various Western texts of the fifth and following centuries, but why it was inserted and what it was intended to express we cannot be sure. The phrase was a common one in the West from the fifth century on. It was used sometimes to denote participation in sacred things, that is the sacraments, sometimes to denote communion with departed saints. And one or the other of these meanings probably attaches to the article in the creed. There is no sign that the article was intended to express the communion or fellowship of believers with each other, or that it was meant as a closer definition of the word 'church,' as we so commonly interpret it today."

296. What of the moral issue involved in using the old statement with new content, to avoid unsettling one's hearers?—T. C. S. (Ohio.)

1. One must remember that he brings his hearers forward at all into better things only as the new content is made clear to them. If that is done, the procedure mentioned in the question may be entirely understood and often desirable, because, 2, it is simply pointed out that the doctrine means more than they had thought, more than the old expression fully set forth—but a meaning that they may really have been feeling after. 3. Yet it is usually better to attach one's preaching directly to the teaching of Jesus, using the language naturally so called for, and then later connecting it, if it seems desirable, with the creedal statements.

297. What in your judgment are the best new books in English on the kingdom of God.—J. D. B. (New York.)

In general, you may perhaps not have had your attention called to the most valuable bibliography on books for New Testament study of which I know, published by Professor Votaw of the University of Chicago. This for suggestion of many widely related books that I shall not take time to speak of. On the social and ethical side, I know nothing better than Bruce's book, *The Kingdom of God*, and Professor Peabody's two books, *Jesus Christ and the Social Question*, and *Jesus Christ and the Christian Character*. Of course the standard books on New Testament theology and the teaching of Jesus would all be suggestive here, especially Stevens's *The Theology of the New Testament*. Harnack's *What Is Christianity* is also very suggestive upon this topic. The eschatological side of the matter is dealt with most fully by R. H. Charles, *A Critical History of the Doctrine of the Future Life*. The newest book in that line and one of the most suggestive, is Shailer Mathews's *The Messianic Hope in the New Testament*. And with these might be coupled Muirhead's *The Eschatology of Jesus* and H. A. A. Kennedy's *St. Paul's Conception of the Last Things*.

298. What books would you suggest along apologetic lines for special use in a library on foreign missionary soil, to enable those who feel the pressure of modern scientific and other objections to reach the Christian faith?—O. T. P. (Ohio.)

I would suggest James Ward's *Naturalism and Agnosticism*, Ladd's *Philosophy of Religion*, Borden P. Bowne's *Theism*, W. L. Walker's *Christian Theism and a Spiritual Monism*, H. M. Gwatkin's *The Knowledge of God and Its Historical Development*, Bruce's *Apologetics*, Professor Fisher's *Grounds of Christian and Theistic Belief*, and Orr's *Chris-*

tian View of God and the World. These last two, of course, are more conservative, but are, I think, thoroughly worth including. Ballard's *Miracles of Unbelief* may also be suggested, and Pres. Charles Cuthbert Hall's *The Universal Elements in the Christian Religion* and his *Barrows Lectures, Christian Belief Interpreted by Christian Experience*. Perhaps with this last book might be included Henry W. Clark's *The Philosophy of Christian Experience*. This list includes books along the standard apologetic lines, books directed against the naturalistic point of view, and books involving the standpoint of comparative religion, as well as some more philosophical presentations.

Montreal's New Professor of Theology

The sixty-seventh session of the Congregational College began Sept. 19, but the formal opening did not occur till Oct. 11. The special feature was the induction of Rev. Herbert A. Youtz, Ph. D., as professor of systematic theology and philosophy of religion. The



PROF. HERBERT A. YOUTZ

charge was given by Principal Hill and the prayer of induction was offered by Dr. Creelman, after which Professor Youtz gave a masterly inaugural address on Three Conceptions of God. The speaker distinguished three conceptions of God's relation to the world: supernaturalism, naturalism and immanence. To this analysis the new professor brought something of the spirit of a champion for the divine immanence as the coming conception, which summarizes the truths of the other two. The address will soon be printed in full.

Professor Youtz is a native of Iowa, a graduate of Simpson College. He took his theological course in Boston University, from which he later received the degree of Ph. D. After pastorates at Quincy and Middlefield, Mass., and over Plymouth Church, Providence, R. I., from 1894-1901, Dr. Youtz spent over a year abroad, studying at Marburg and Berlin. For a year after his return he gave instruction in systematic theology to the students of Chicago Seminary. Called to Montreal a year ago, Professor Youtz has gained the confidence of the constituency as a man whose warmth of heart and keenness of mind admirably fit him to be a leader of theological thought in college and denomination.

Owing to vacancies in their staff of instruction, the students of the Presbyterian College this session will attend the lectures of Professor Youtz in Apologetics and those of Professor Creelman in the Old Testament. Professor Warriner is absent this session, taking his Sabbatical year. He will study this winter at Berlin.

H. C.

A safe, general maxim is this: You may read what you like after you have acquired a liking for what bears the stamp of time's approval.—Samuel V. Cole.

The W. C. T. U. Convention in Boston

The Interesting Personnel and Important Actions of a Powerful Temperance Organization

Women wearing the little significant knots of white ribbon have recently swarmed the thoroughfares in the vicinity of Tremont Temple and Beacon Hill, Boston, and all the historic places. It was a temperance women's group out of the common order. For among the predominating hosts of distinctively American faces on the streets were easily recognized the distinguished constituency of foreigners which gave the gathering an important prestige and interest.

There were badges of Scottish thistle; tiny Canadian flags and maple leaves; the black and red of Germany; the blue and white enamel pin of Greece; the rising sun of Japan—all tied with the omnipresent white ribbon, uniting women of every land in the common purpose to lead the world Godward.

The foreigners naturally attracted the keenest attention. Some of them, it seems, had never before attended a public assembly of women outside their own countries. Among these was Miss Sevasti Callispéri of Greece, who is the inspector of public schools for girls in Greece. Her olive skin and dark hair mark her as a native of Southern climes. There is none of the self-assertion of the sophisticated worldly woman about her; but she has a pleasing air of modesty and a natural timidity at finding herself among strangers and novel scenes and the cynosure of so many eyes. Miss Callispéri is devoting her life to the improvement of the public schools of her native land. Her plan is to study the system of manual and other training schools and to start in Athens a model institution as an object lesson.

Mme. Kaji Yajima, seventy-four years of age, was the veteran among the foreign-speaking delegates and a fine type of the Christian convert of the far East. Women who looked into her deeply-lined, serious countenance saw in it the reflection of the new hope which is giving the women of the Orient a wider outlook and development. Mme. Yajima is a prophet of the new civilization to the women of her land. Uniting wisdom to a broad sympathy and a keen sense of humor, she was one of the most eager and attentive listeners in the great body of over 600 delegates who sat for six days in Tremont Temple, the proceedings being translated to her by her granddaughter and interpreter, a student at Berkeley University, Oakland, Cal. Mme. Yajima has been for twenty years head of the Presbyterian College at Tokyo and is the recognized leader in Christian education for the women of Japan.

A modest little slender, dark-haired young woman, the Baroness von Hausen, gave utterance to many strongly put temperance truths in her brief addresses. Beer must be taken away that the poor may have bread in Germany, she declared; organization against liquor-drinking has begun hopefully in all classes.

A scholarly woman with thoughtful, refined features who sat taking notes with deep attention and interest, was Miss Ina Rogberg of Sweden, whose heredity of religious and reform impulse comes through many generations of minister ancestors.

The Austrian representative, Miss Julia Kassowitz of Vienna, was a young Ph. D., fresh from the university, whose strongly marked features betrayed her Hebrew ancestry. Her father is the Herr professor of Vienna University and a strong advocate of scientific temperance. Her mother leads the W. C. T. U. movement just begun in Austria.

A familiar personage at World's W. C. T. U. Convention was Miss Anne Cummings of Cape Colony, whose work in South Africa is now enjoying a revival after the setback of the Boer War. Mrs. Mary Fernis, the consecrated, venerable widow of a Scottish Presbyterian pastor, located for over twenty years

in churches in Natal, South Africa, came all the way across the seas to take part in the services, and her voice was often heard in the daily devotions.

Australian delegates numbered no less than half a dozen, among them Mrs. Harrison Lee of Melbourne, round the world missionary, who has never counted any personal sacrifice too great that meant the advance of the temperance reform.

Mrs. Annie Dillet, a native of the Bahamas, made her first trip to the United States with her daughter to attend the meeting. The introduction of scientific temperance instruction has been the latest work of the woman's Christian temperance forces of Bahaman churches and schools.

Lady Dorothy Howard, a fair young English woman, representing her eminent mother, the Countess of Carlisle, statesman and reformer, and head of British women reformers, was the lioness of the large and representative British delegation. A Priscilla-like countenance, lit with large, serious gray eyes, and a graceful form made her an attractive personality. Hearty, indeed, were her words of sympathy for the 25,000 young barmaids in British saloons and the little children who learn to drink almost before they can walk.

An artist and scholar is the Earl of Carlisle, whose influence with that of his family is directed towards the absolute abolition of the drink evil. There are no halfway measures for the Earl, who sees the trail of the serpent in the "charming German beer garden and the French café," as well as in the lowest grogshop. The Earl is about sixty-three years of age and although he is the lord of great historic manors (Castle Naworth, Carlisle and Castle Howard, York) he is simple, unaffected, cordial and approachable.

Among the British women none was more prominent and helpful in the meetings than Miss Agnes Slack of London, the able sister of the well-known British jurist, Sir John Bamford Slack. Miss Slack has served the temperance cause with enthusiastic ardor and fine results for the past decade as honorable secretary of both the British and the world's organizations.

THE GAINS OF RECENT YEARS

Always optimistic, for there is no such word as defeat in the vocabulary of the temperance reform, the reports all heralded successful advance of the world's work. The W. C. T. U. has made its beginning in Liberia, W. Africa; in the Orange River Colony; in Switzerland; in Germany; in Greece; in the Fiji Islands and in Palestine since the Geneva, Switzerland, convention, three years ago. The movement has taken a new impulse on the continent through the efforts of the late Mrs. Mary Hunt of Boston, who introduced the W. C. T. U. work of scientific temperance instruction among educators and physicians, who have entered into the plans with energy.

The well-known lines carried on—the United States evangelistic work ranking first, have been adopted and adapted in many countries. Pledge signing is a universal feature of the work. The Loyal Temperance Legion and work for young women are generally carried on in all lands. Economic and humane education have been introduced in nearly forty countries under W. C. T. U. auspices. Special work for various classes has flourished, such as work for soldiers and sailors, for lumbermen, for railroad men, for colored people, etc. In Japan the native W. C. T. U. has become not only an active, practical agency for Christian work, but also the most important and influential organization of native women at present existing there. In China, on the other hand, there is a falling off.

Plans were made for sending organizers or

"world's missionaries," as they are called, into the sections where temperance work is neglected or at a standstill; to get the governments of all the world to prohibit the sale of opium and intoxicants to the native races in the lands under their control; and to extend and maintain the important world's work of scientific temperance instruction.

THE GIST OF BUSINESS TRANSACTED

The proposition to found a \$100,000 Frances Willard memorial missionary fund, was enthusiastically indorsed.

The resolutions covered every phase of the many-sided reform. Chief among them was that commending the abolition of the army canteen. Another resolution protested against the change of World's Temperance Sunday to the Sunday before the November elections as calculated to endanger the strongest position that temperance has captured in the churches.

A call was made by the veteran purity worker, Dr. Mary Wood-Allen, for a vigilance committee for international co-operation in stopping the white slave traffic.

Extension of the work was definitely promised in Japan, where two missionaries will soon be placed in response to the urgent plea of the earnest emissaries from the native national union of that rising land. The organization on the continent will also be pushed with the work for scientific temperance instruction as the entering wedge in Austria, Germany, France, Belgium, Italy and Greece. The world's scientific temperance instruction work, so ably inaugurated by its founder, the late Mrs. Mary Hunt, was given a new superintendent in the person of Mrs. Edith Davis, former head of the department in Wisconsin, and the entire publishing plant will hereafter be more directly under the control of the W. C. T. U. authorities.

An interesting event was the reception of the cablegram of greeting (one of several messages) from the absent leader, Lady Henry Somerset, in appreciation of the beautiful gift, from white ribbon women around the world, of a silver bell hung in the chapel of her new home at Woodford, Essex. This bell was rung for the first time during the convention and to the listener's ear was "the voice of the women of the world calling to prayer" and a reminder of her sisters and comrades in every land. Lady Henry's message read: "Grateful, humble, loving thanks for the silver-toned voice calling, *Laudemus*. Ps. 122: 1, 8, 9." Her retirement as an active leader of the woman's temperance reform was greatly regretted.

By virtue of her office as vice-president at large, Mrs. L. M. N. Stevens of Maine would have been Lady Henry Somerset's successor, and it was the strong desire of the convention to make her so. At her absolute declination of the honor, the convention united in the choice of the Countess of Carlisle. In her the World's W. C. T. U. has secured a leader whose method of dealing with the traffic is clean-cut, direct and uncompromising. The Countess of Carlisle is a devoted publicist and practical promoter of the welfare of humanity. The ideal of internationalism appeals to her with great force.

Prayer and praise were as usual the underlying current of the convention's proceedings. Crowds of women assembled for the early morning services in Park Street Church, and each session was preceded by devotional exercises. The voices of Christian women from Uruguay, Japan, South Africa, India and a dozen other lands were heard in prayer and in Bible exposition, the keynote of all being trust, and courage to go forward "In His Name" in the great evangelical, temperance endeavor "for God and home and every land."

J. A. S.

The Home and Its Outlook

The Witnesses

God fashioned the earth with skill,
And the work that he began,
He gave, to fashion after his will,
Into the hands of man.

But the flower's uplifted face,
And the sun and wind and sea,
Bear witness still of the beautiful place
God meant the world to be.

—Mildred Howells, in *Harper's Magazine*.

Words

I like those words that carry in their veins
The blood of lions. "Liberty" is one,
And "Justice," and the heart leaps to the sun
When the thrilled note of "Courage! Courage!" rains
Upon the sorely stricken will. No pains
Survive when "Life" and "Light," twin
glories, run
From the quick page to some poor soul undone,
And beggar by their glow all other gains.

How splendidly does "Morning" flood our
night!
How the word "Ocean" drowns our insect
cares,
And drives a strong wind through our housed-
up grief.
While "Honor" lifts us to the mountain
height;
And "Loyalty" the heaviest burden bears
As lightly as a tree a crimson leaf.

—Ethelwyn Wetherald.

"OUR MANSE," say the writer of St. Cuthbert's, "was a pleasant place, and its site had been selected by some one with the nursery-heart." The phrase is one that lingers in the mind and brings up pictures. It is easy to tell a house that has such a heart in it. Not the site or the building only—those are things with which most families have little to do—but the genial, cozy, homey atmosphere that the nursery-heart evokes, and the little traps for happiness it sets in nooks and corners. The children's room will have a pleasant outlook, with the sun there, if it is anywhere. The low-silled window that looks out on the front steps and down the street will never have a tall palm or fern in it, or be filled up with easily overturned tables with statuettes or vases, for there is where the children watch for Papa, or kiss their fingers to him when he goes away. There will be tumbled pillows and frayed corners to the couch and armchair—you cannot help that where the nursery-heart is. There will be many an unplanned "cozy-corner" that couldn't be unless the nursery-heart allowed it. Ah, that is the significant word—the nursery-heart is one that is fond of "allowing." The most that little people want for happiness is just to be "let do" things. In all judicious ways the nursery-heart plans for their self-chosen paths of happiness. It is the way to make them self-reliant and resourceful. The nursery-heart is like a great warm sun that shines benignly down upon the flowers, but after all leaves them to do their growing, as flowers and children love to, each in its own fashion.

Crumbs—the Story of a Discontented Woman

BY ELEANOR H. PORTER

The floor was untidy, the sink full of dirty dishes, and the stove a variegated thing of gray and dull red. At the table, head bowed on outstretched arms, was Kate Merton, twenty-one, discouraged, and sole mistress of the kitchen in which she sat. The pleasant-faced, slender little woman in the doorway paused irresolutely on the threshold, then walked with a brisk step into the room.

"Is the water hot?" she asked cheerily. The girl at the table came instantly to her feet.

"Aunt Ellen!" she cried, aghast.

"O, yes, it's lovely," murmured the lady, peering into the copper boiler on the stove.

"But, Auntie, you—I"—the girl paused helplessly.

"Let's see, are these the wipers?" pursued Mrs. Howland, her hand on one of the towels hanging behind the stove.

Kate's face hardened.

"Thank you, Aunt Ellen. You are very kind, but I can do quite well by myself. You will please go into the parlor. I don't allow company to do kitchen work."

"Of course not!" acquiesced Mrs. Howland, imperturbably. "But your father's sister isn't company, you know. Let's see, you put your clean dishes here?"

"But, Aunt Ellen, you mustn't," protested Kate. "At home you do nothing—nothing all day." A curious expression came into Mrs. Howland's face, but Kate Merton did not seem to notice. "You have servants to do everything, even to dressing you. No, you can't wipe my dishes."

For a long minute there was silence in the kitchen. Mrs. Howland, wiper in hand, stood looking out the window. Her lips parted, then closed again. When she finally turned and spoke, the old smile had come back to her face.

"Then if that is the case, it will be all the more change for me to do something," she said pleasantly. "I want to do them, Kate. It will be a pleasure to me."

"Pleasure!"

Mrs. Howland's clear laugh rang through the kitchen at the scorn expressed in the one word.

"And is it so bad as that?" she demanded merrily.

"Worse!" snapped Kate. "I simply loathe dishes!" But a shamed smile came to her lips, and she got the pans and water, making no further objection.

"I like pretty dishes," observed Mrs. Howland, after a time, breaking a long silence. "There's a certain satisfaction in restoring them to their shelves in all their dainty, polished beauty."

"I should like them just as well if they always stayed there, and didn't come down to get all crumbs and grease in the sink," returned the other, tartly.

"O, of course," agreed Mrs. Howland, with a smile; "but, as long as they don't, why we might as well take what satisfaction there is in putting them in shape again."

"Don't see it—the satisfaction," retorted Kate, and her aunt dropped the subject where it was.

The dishes finished and the kitchen put to rights, the two women started for the chambers and the bed-making. Kate's protests were airily waved aside by the energetic little woman who promptly went to pillow-beating and mattress-turning.

"How fresh and sweet the air smells!" cried Mrs. Howland, sniffing at the open window.

"Lilacs," explained Kate, concisely.

"Hm-m—lovely!"

"Think so? I don't care for the odor myself," rejoined Kate.

The other shot a quick look from under lowered lids. Kate's face expressed merely indifference. The girl evidently had not meant to be rude.

"You don't like them?" cried Mrs. Howland. "O, I do! My dear, you don't half appreciate what it is to have such air to breathe. Only think, if you were shut up in a brick house on a narrow street as I am!"

"Think!" retorted Kate, with sudden heat. "I'd like to do something besides 'think'! I'd like to try it!"

"You mean you'd like to leave here?—to go to the city?"

"I do, certainly. Aunt Ellen, I'm simply sick of chicken-feeding and meal-getting. Why, if it wasn't for keeping house for father I'd have been off to New York or Boston years ago!"

"But your home—your friends!"

"Commonplace—uninteresting!" declared Kate, disposing of both with a wave of her two hands. "The one means endless sweeping and baking; the other means sewing societies, and silly gossip over clothes, beaux and crops."

Mrs. Howland laughed, though she sobered instantly.

"But there must be something, someone that you enjoy," she suggested.

Kate shook her head wearily.

"Not a thing, not a person," she replied, adding with a whimsical twinkle, "they're all like the dishes, Aunt Ellen—bound to accumulate crumbs and scraps, and do nothing but clutter up."

"O, Kate, Kate," remonstrated Mrs. Howland, "what an incorrigible girl you are!" As she spoke her lips smiled, but her eyes did not—there was a wistful light in their blue depths that persistently stayed there all through the day as she watched her niece.

At ten, and again at half past, some neighbors dropped in. After they had gone Kate complained because the forenoon was so broken up. The next few hours were free from callers, and at the supper table Kate grumbled because the afternoon was so stupid and lonesome. When Mr. Merton came in bringing no mail, Kate exclaimed that nobody ever answered her letters, and that she might just as well not write; yet when the next day brought three, she sighed over the time "wasted in reading such long letters."

The week sped swiftly and Sunday

night came. Mrs. Howland's visit was all but finished. She was going early the next morning.

Sunday had not been an unalloyed joy. Mrs. Howland and her niece had attended church, but to Kate the sermon was too long, and the singing too loud. The girl mentioned both in a listless way, at the same time saying that it was always like that except when the sermon was interesting, then it was too short and the choir took up all the time there was with their tiresome singing.

Dinner had been long in preparation, and, in spite of Mrs. Howland's gladly given assistance, the dish-washing and kitchen-tidying had been longer still. All day Kate's step had been more than lagging, and her face more than discontented. In the twilight, as the two women sat together, Mrs. Howland laid hold of her courage with both hands and spoke.

"Kate, dear, isn't there something, anything, worth while to you?"

"Nothing, auntie. I feel simply buried alive."

"But can't you think of anything?"

"Think of anything!" interrupted the girl, swiftly. "Of course I can! If I had money—or lived somewhere else—or could go somewhere, or see something once in a while, it would be different; but *here!*"

Mrs. Howland shook her head.

"But it wouldn't be different, my dear," she demurred.

"Why, of course it would!" laughed Kate, bitterly. "It couldn't help it."

Again Mrs. Howland shook her head. Then a whimsical smile crossed her face.

"Kate," she said, "there are crumbs on the plates out in the world just the same as there are here; and if here you teach yourself to see nothing but crumbs, you will see nothing but crumbs out there. In short, dissatisfaction with everyday living is the same joy-killer whether in town or city, farmhouse or palace. O I'm preaching, I know, dear," went on Mrs. Howland, hurriedly, as she saw the angry light in the other's eyes, "but—I had to speak—you don't know how it's growing on you. Come, let's kiss and make up; then think it over."

Kate frowned, then laughed constrainedly.

"Don't worry, aunt," she replied, rising, and just touching her aunt's lips with her own. "I still think it would be different out there; but—I suppose you'll always remain unconvinced, for I shall never have the chance to prove it. My plates won't belong anywhere but in Hopkinsville cupboards! Come, will you play to me?"

When Mrs. Howland returned from England, one of the first letters she received after reaching home was a cordial invitation from her dead brother's daughter, Kate, to visit her.

In the last five years Mrs. Howland had seen her niece but once. That was during the sad, hurried days just following Mr. Merton's sudden death four years before. Since then Mrs. Howland had been abroad and there had been many changes at the little farmhouse in Hopkinsville. The farm had been sold, and Kate had married and had gone to Boston to live. Beyond the facts that Kate's

husband was older than she, and was a man of considerable means, Mrs. Howland knew little of her niece's present circumstances. It was with curiosity, as well as pleasure, that she accepted Kate's invitation, and took the train specified.

At the South Station Mrs. Howland found a stylishly-gowned, smiling young woman with a cordial welcome. An imposing carriage with a liveried coachman waited to take her to Kate's home.

"O, what handsome horses!" cried Mrs. Howland, appreciatively, as she stepped into the carriage.

"Yer, aren't they," agreed Kate. "If only they matched better, they'd be perfect. I wish both had stars on their foreheads!"

"Let me see, you are on Beacon Street, I believe," remarked Mrs. Howland, as the carriage left the more congested quarter of the city.

Kate frowned. "Yes," she answered. "I wanted Commonwealth Avenue, but Mr. Blake preferred Beacon. All his people live on Beacon, and have for years."

"O, but Beacon is lovely, I think."

"Do you? Well, perhaps; but Commonwealth is so much wider and more roomy. I could breathe on Commonwealth Avenue, I think!"

"And don't you, where you are?" laughed Mrs. Howland.

Her niece made a playfully wry face.

"Just pant—upon my word I do! Not one full breath do I draw," she asserted.

"Hm-m; I've always understood that deep breathing was necessary for health," commented Mrs. Howland, with a critical, comprehensive glance; "but—you seem to thrive all right! You are looking well, Kate."

"I don't feel so. I have the most shocking headaches," the other retorted. "Ah, here we are!"

Mrs. Howland followed her hostess up a short flight of stone steps into a handsome hall. A well-trained maid was at once in attendance, and another, a little later, helped her unpack.

"My dear," Mrs. Howland said to her niece when she came down stairs, "what a lucky woman you are to have two such maids! They are treasures!"

Kate's hands flew to her head with a gesture of despair.

"Maids!—Aunt Ellen, don't ever say the word to me, I beg! I never keep one more than a month, and I'm shaking in my shoes this very minute. There's a new cook in the kitchen, and I haven't the least idea what your dinner will be."

"I'm not a bit worried," rejoined Mrs. Howland. "What a pretty home you have, Kate," she added, tactfully changing the subject.

"Think so? I'm glad you like it. I sometimes wish I could get hold of the man who built this house, though, and give him a piece of my mind. The rooms on this floor are so high posted they give me the shivers, while all the chambers are so low they are absurd. Didn't you notice it in your room?"

"Why—no; I don't think I did."

"Well, you will now."

"Perhaps so, since you have told me to," returned Mrs. Howland, a curious smile on her lips.

The dinner was well planned, well cooked and well served, in Mrs. How-

land's opinion, though to her niece it was none of the three. Kate's husband, the Honorable Eben Blake, proved to be a genial, distinguished looking man who welcomed Mrs. Howland with the cordiality that he displayed toward anybody or anything connected in the most remote degree with his wife. It was evidently with sincere regrets that he made his apologies after dinner, and left the house with a plea of business.

"It's always that way when I want him!" exclaimed Kate, petulantly. "Then night after night when I don't want him he'll stay at home and read and smoke."

"But you have friends—you go out," hazarded Mrs. Howland.

Mrs. Blake raised her eyebrows.

"O, of course! But, after all, what do calls and receptions amount to? You always meet the same people who say the same things, whether you go to see them or they come to see you."

Mrs. Howland laughed; then she said, softly,

"The old, old story, Kate—the crumbs on the plates."

"What?" demanded the younger woman in frank amazement. There was a moment's pause during which she gazed blankly into her aunt's eyes. "O!—that?" she added, coloring painfully; then she uptilted her chin. "You are very much mistaken, Auntie," she resumed with some dignity. "It is nothing of the sort. It is not anything as it used to be. I am very happy—very happy indeed!"—positively. "I have a good husband, a pretty home, more money than is good for me, and—well, everything," she finished a little breathlessly.

Again Mrs. Howland laughed, but her face grew almost instantly grave.

"And yet, my dear," she said gently, "scarcely one thing has been mentioned since I came that was quite right."

"O, Aunt Ellen, how can you say such a dreadful thing!"

"Listen," replied Mrs. Howland; "it's little bits of things that you don't think of. It has grown on you without your realizing it: the horses didn't both have stars; the house wasn't on Commonwealth Avenue; the rooms are too high or too low posted; the roast was overdone; your husband couldn't!"

"O, Auntie, Auntie, I beg of you!"—interrupted Kate, hysterically.

"Are you convinced then?"

Kate shook her head. "I can't, Auntie—I can't believe it!" she cried. "It—it can't be like that always. There must have been special things today that plagued me. Auntie, I'm not such a monster!"

"Hm-m; well—will you consent to an experiment to—er—find out?"

"Indeed I will!" returned Kate, promptly.

"Very good! Every time I hear those little dissatisfied faultfindings, I am going to mention crumbs or plates or china. I think you'll understand. Is it a bargain?"

"It's a bargain," agreed Kate, and she smiled confidently.

The rest of the evening Mrs. Blake kept close guard over her tongue. Twice a "but" and once an "only" slipped out; but she bit her lips and completed her sentence in another way in each case,

and if Mrs. Howland noticed, she made no sign.

It rained the next morning. Kate came into the dining-room with a frown.

"I'm so sorry, Auntie," she sighed. "I'd planned a drive this morning. It always rains when I want to do something, but when I don't, it just shines and shines, week in and week out."

"Won't the rain wash the—plates?" asked Mrs. Howland in a low voice, as she passed her niece's chair.

"Wha-at?" demanded Mrs. Blake; then she flushed scarlet. "Weather doesn't count," she finished flippantly.

"No? O!" smiled Mrs. Howland.

"Fine muffins, these!" spoke up Mr. Blake, a little later. "New cook—eh?"

"Yes," replied his wife. "But they're graham. I'd much rather have had corn-cake."

"There are not so many—crumbs to graham," observed Mrs. Howland, musingly.

There was no reply. The man of the house looked slightly dazed. His wife bit her lip, and choked a little over her coffee. Through the rest of the meal Mrs. Blake confined herself almost exclusively to monosyllables, leaving the conversation to her husband and guest.

At ten the sky cleared, and Mrs. Blake ordered the horses.

"We can't drive far," she began discontentedly, "for I ordered an early luncheon as we have tickets for a concert this afternoon. I wanted to go away out beyond the Newtons, but now we'll have to take a little snippy one."

"O, I don't mind," rejoined her guest, pleasantly. "Where one can't have the whole cake one must be satisfied with—crumbs."

"Why, I don't see"—began Kate, aggressively; then she stopped, and nervously tapped her foot.

"O how pretty that vine is!" cried Mrs. Howland, suddenly. The silence was growing oppressive.

"It looks very well now, but you should see it in winter," retorted Kate. "Great, bare, snake-like things all over the—now don't cudgel your brains to bring 'plates' or 'crumbs' into that!" she broke off with sudden sharpness.

"No, ma'am," answered Mrs. Howland, demurely.

By night the guest, if not the hostess, was in a state of nervous tension that boded ill for sleep. The day had been one long succession of crumbs and china plates—conversationally. According to Kate, the roads had been muddy; the sun had been too bright; there had been chops when there should have been croquettes for luncheon; the concert seats were too far forward; the soprano had a thin voice, and the bass a faulty enunciation; at dinner the soup was insipid, and the desert a disappointment; afterwards, in the evening, callers had stayed too long.

Mrs. Howland was in her own room, on the point of preparing for bed, when there came a knock at her chamber door.

"Please, Aunt Ellen, may I come in?"

"Certainly, my dear," called Mrs. Howland, hastening across the room.

Kate stepped inside, closed the door, and placed her back against it.

"I'll give it up," she began, half laughing, half crying. "I never, never would have believed it! Don't ever say 'crumbs' or 'plates' to me again as long as you

live—please! I believe I never can even see the things again with any peace or comfort. I am going to try—try—O how I'm going to try!—but, Auntie, I think it's a hopeless case!" The next instant she had whisked the door open and had vanished from sight.

"'Hopeless'?" Mrs. Howland was whispering to herself the next day, as she passed through the hall. "'Hopeless'?"—O no, I think not." And she smiled as she heard her niece's voice in the parlor saying:

"High posted, Eben?—these rooms? Yes, perhaps; but, after all, it doesn't matter so much, being a parlor—and one does get better air, you know!"

A Necessity for a Good Mother

Nobody can be a good mother without being cheerful. A sense of humor, a ready fund of laughter and a merry heart make a happy household.

But how can these essential graces go along with anxiety and weariness and an aching head? Plainly, they cannot keep company together. It is therefore the duty of the mother to see to it that her head does not ache—that is, in order to be a good mother she must be herself at her best, and to that end she must understand that a great part of the care of her children consists in the care of her own physical, intellectual and spiritual health. She must be happy if they are to be happy; and wise if they are to be wise; and good if they are to be good.

There is a species of self sacrifice which sacrifices joy itself. The martyr goes on working even after the task has become a burden and a pain to hands and heart. Sometimes this is a necessity, but commonly it can be averted by prudent management. Anyhow, in dealing with human beings, the personal qualities are the active agents. When in the mother, or in anybody else, these qualities are weakened by weariness, there can be no good results. The tired mother makes her children nervous and fretful and disobedient. Her spirit is communicated to them like a contagious disease.

Accordingly, the wise mother so disposes her day as to provide for the refreshment of her own spirit. If necessary, she neglects some household duty in order to do it, for this is also a household duty, one of the utmost importance. In this quiet time she reads a pleasant book, or says her prayers, or plays upon an instrument of music, or takes a nap, or makes a call. After that she feels better and behaves better, and her children perceive the difference. Thus our Lord took the disciples apart into a solitary place to rest a while. What he wished was not that they should do a certain quantity of work but a certain quality.

What is the use of working when one is getting nothing accomplished? A woman must be fit and in condition to be a good mother, else she is but beating the wind or the children. Nobody can be a useful mother without having some sort of fun every day—something to relax the strained nerves, and to make the sun shine in the soul. For all the domestic discipline comes back at last to the personality of the mother. Most children will be good if they have a good mother.

—Dean George Hodges, in *A Happy Family* (Crowell).

Closet and Altar

CROSS-BEARING

Whosoever doth not bear his own cross and come after me, cannot be my disciple.

In the mind of Jesus, the cross is not a particular misfortune, but the measure of suffering implied in every act of love and self-denial; this is the sense in which it is the very instrument of redemption; Jesus carried his cross, and those who follow him must imitate him, and in like manner carry a cross for the salvation of the world.—Auguste Sabatier.

For myself I am convinced that the measure of our ability to carry a heavy cross or a light one is love.—Teresa.

It is not well that I should move

Forever in life's easy street.

How should my feet not bleed for Love?

Love's bled for me. And love is sweet.

I follow though the brambles tear,

And though the mountain track is rough,

How should I moan a cross to bear?

Christ went this way. It is enough.

—Norman Gale.

Never shrink from deep devotion because you fear its trials or its sacrifices. Paul, in martyrdom, was unspeakably happier than God's half-hearted servants.

—W. R. Huntington.

Where Christ brings his cross he brings his presence, and where he is none are desolate and there is no room for despair.

—Elizabeth Barrett Browning.

There is a great deal more of persecution still going on in the world than many people are aware. In every city there are works and shops where any one making a decided profession of Christianity has to run the gauntlet of ridicule and annoyance; and there are homes, too, in which, under the safe cover of what ought to be tender relationships, the stabs of aversion and malignity are dealt in the dark.—James Stalker.

He is overwise that goes out of God's way to escape a cross.—John Mason.

The whole history of the early Church proves that the men and women who became the converts of Jesus Christ our Lord were joy-wearers as well as cross-bearers.—John Fleming.

Let the way of the cross be our way, O crucified and risen Lord, if Thou art with us as we go. Let death lay hold upon us, if we may but live in Thee. Arm us for great afflictions wherewith Thou dost sometimes try the brothers of Thy love, but prepare our hearts also against the petty annoyances of ordinary days. And suffer us not to deny our calling and Thy love by weak complainings and resentful thoughts. We thank Thee that the way of the cross is the way of life and that our joy is independent of what hands can hold. Accept our renunciations, pardon our withholdings of due love and childlike trust. Let the cross become our glory because we bear it gladly for Thy sake. And to Thee be praise, for Thou hast redeemed us from the death of sin and opened to us the gates of life. Amen.

For the Young Folks



Hints for Hallowe'en

Bobbing for apples is always jolly, but did you ever try bobbing for pennies in a pan of flour, with the hands clasped behind you? The search for a ring hidden in flour is also exciting and funny. A heap of flour is packed upon a large platter, and the guests in turn come forward and cut off a slice with a knife. The one uncovering the ring must pick it up with his teeth.

The weal or woe test is a simple one. A horseshoe is suspended in a doorway, and each fortune seeker tries to toss an apple through the shoe. If successful, happiness is his.

Place the party on chairs with their backs to the table; on this, arrange a small saucer containing pepper-sauce, another of vinegar, and a third of sweetened water. Blindfold each in turn, face him toward the table, and let him dip his finger in whichever saucer he first touches. The taste of the finger will indicate the disposition of the future life partner.

A bowl of dried peas or beans may be passed to each, who, helping himself to a handful, counts them out, repeating the following lines:

One is for wealth, and two is for health;
With three, you will journey afar;
Four, you're a miser; five, you'll grow wiser;
While six gives sad days not a few,
But seven, the lover that's handsome and true.

This goes on until all the seeds have been counted, the final one settling the owner's fate.

The children will enjoy a squirrel hunt for nuts, which may be concealed in every available place in the room. A peanut can count one point in the game, a gilded peanut ten, a pecan nut two, a filbert three, an almond four, a hickory nut five, a walnut ten, a gilded walnut twenty, a walnut containing a bit of paper foretelling one's fortune, twenty-five, a chestnut but fifty and a cocoanut a hundred. Paper bags may be given the "squirrels" in which to collect their harvest.

Another contest which makes fun for the boys and girls is an apple paring contest. A large basket of apples is brought in and each

player receives the same number on a plate, also a knife. "Time" is called and all set to work. The one who has succeeded in paring the greatest number of apples when "time" is again called is proclaimed winner and crowned with parings.

A "fortune" cake is in order for Hallowe'en and should be cut as the clock chimes the midnight hour. In the loaf is baked a ring, signifying marriage, a heart for love, a pen for fame, a key for success, a thimble for work, a shell for travel, a piece of money for riches, and a button for an old maid or old bachelor.

A peanut jab is another "stunt." Provide as many deep dishes of water as there are couples. Place the dishes on small tables and on top of each dish set a dozen peanuts floating, provide each individual with a hatpin and when the game is called let him proceed to jab the nuts, endeavoring to land them in the pretty dish provided without touching the nuts with the fingers.

Try the old trick of suspending a wedding-ring over a goblet and slowly repeating the alphabet: the letter that is said as the ring touches the glass being the initial of the future husband or sweetheart's name.

Telling fortunes by the grounds in the tea-cup produces a good deal of harmless merriment. Given a little imagination and quite a history can be concocted from the arrangement of the leaves. Here is an old Chinese formula translated into a jingle:

One leaf alone, alone you'll be;
Two together, the priest you'll see.
Three in groups, your wish you'll gain;
Four, a letter from loving swain.
Five, good news the letter'll bring;
Six in a row, a song you'll sing.
Seven together, great fortune waits
For you, so say the Tea-Cup Fates.
Tea-leaves short and tea-leaves tall
Bring you company great and small.
Tea-leaves many and dotted fine
Are, of bad luck, the surest sign.
Tea-leaves few and clean the rim,
Your cup with joy o'erflows the brim.

Tangles

80. CURTAILMENT

Seth's suit of ONE was fresh and new,
His lilac tie unwrinkled;
And Susy's TWO was azure blue,
With meadow daisies sprinkled;
Her brown THREE hat-scarf matched in hue
The eyes that 'neath it twinkled.

Upon dead Summer's funeral pile,
Maple and oak were burning;
Their FOUR, for many a forest mile,
Flamed up in grief and yearning;
But Seth and Susy FIVE, the while,
And said, "The leaves are turning."

The county fair, with dust and din,
Filled up their day of pleasure;
Candles and creams they gathered in—
A SIX (Egyptian measure);
Likewise, a SEVEN initial pin,
Now Susy's dearest treasure.

M. C. S.

81. LITERARY JUMBLE

One day when Alice was in Wonderland she asked the hare if she could not have some books to read. Whereupon, the hare led her to the library where he showed her three cases. "See," said the hare, "in this case are the authors, in the next the book titles, and in the third, the characters. You must select the authors you want, then the book titles, and finally the characters. When you have done this you will carry them into the next room and hand them to the bookworm who will arrange them all properly for you."

Here is what Alice selected:

Authors: Charlotte Bronte; Sir Walter Scott; Dickens; Charles Major; Shakespeare; Winston Churchill; Hawthorne; Hall Caine; Charles Reade.

Book titles: Dorothy Vernon of Haddon Hall; Oliver Twist; Winter's Tale; Foul Play; Marble Faun; The Christian; Richard Carvel; David Copperfield; Kenilworth; Jane Eyre.

Characters: Hilda; Micawber; Rochester; Oliver Twist; Amy Robsart; Nancy Sykes; Helen Rolleston; Hermione; John Storm; Sir John Manners; Dorothy Manners.

How did the book worm arrange the authors, titles and characters? A. A. J.

82. DELETION

With us there flourishes a trade,
From which some men have fortunes made;
Whose name when found exactly fits
One of our greatest English wits,
A master mind—a poet great—
A man who held the helm of state—
A "tangler," too, I've heard it said,
In boyhood's days; now that he's dead
We'll try on him the puzzler's art;
And just for fun take out his heart:
The bard has vanished now, instead
You see what skulking schoolboys dread.

W. WILSON.

83. CANNED GOODS

1. A can of our own country. 2. A can from mythology. 3. A can from the Roman Church. 4. A can from a boy's name. 5. A can from a foreign continent. 6. A can from a bird. 7. A can of nuts. 8. A can from a neighboring country. A. A. J.

ANSWERS

77. 1. Edith Wharton. 2. Theodore Roosevelt. 3. Theodore Roosevelt. 4. William Jennings Bryan. 5. Theodore Roosevelt. 6. Theodore Roosevelt. 7. Mister Martin. 8. John Alexander Dowie. 9. Booker T. Washington. 10. Elihu Root. 11. Andrew Carnegie.
78. Revolution, evolution.
79. 1. Chalice. 2. Malice. 3. Venice. 4. Rice. 5. Mice. 6. Alice. 7. Nice. 8. Advice. 9. Entice. 10. Device. 11. Lattice. 12. Vice. 13. Thrice. 14. Avarice. 15. Jaundice. 16. Price. 17. Novice.

Recent excellent solutions were those of: Mrs. Alice W. Davenport, Waterbury, Ct., to 72, 73, 74, 75, 76; K. T. D., Newton, Mass., 73, 74, 75; M. B. H. H., Middletown, Ct., 72, 73, 74, 75, 76; E. D. F., Reading, Mass., 72, 74, 75, 76; H. T. G., Bridgeport, Ct., 73.

Acknowledging receipt of the anagram prize, the winner says, "My own judgment of the contest, if you will pardon an uncalled-for observation, would have given the prize to NEW READING RACE, in that it can stand alone and is a less obvious arrangement of the letters."

At the Feast of All Souls

By William Allen Knight

[Our readers will recall the recent article by Mr. Knight entitled *After the Upper Room*. The present sketch continuing his studies of *The Lord's Supper* was written for *The Pilgrim Teacher* and is shared with our readers by its courtesy.—EDITORS.]

One Christmas morning an eminent minister and his gifted son walked with me over the hill to attend a service in a neighboring parish. A fresh fall of snow softly whitened trees and streets and dwellings. A glow of spirit and of body came upon us as we breathed the flake-filled air and listened to the Christmas bells sounding afar. The church we entered seemed quite untouched by the noises of the town.

After the silence and the singing voices of men and boys and the Christmas hymn by the people and the hush of prayer, the preacher gave his message. As a sermon it was commonplace enough. But when we turned to the communion of the Lord's Supper, ah, the man knew how to minister to us then!

It was as we went forward in response to his call to all believers and knelt among strangers at the unfamiliar altar rail that two meanings of the Lord's Supper were borne in upon me most deeply—the oneness of all who cherish a common Saviour however their views and customs may vary, and my own personal share in the privileges and benefits which were for all who were drawing near and kneeling there.

The first touched me with enkindling power as my two friends and I moved up an aisle of the vaulted church, amid rich and poor, youths, parents, grandparents, to kneel before an illumined altar and a vested pastor whose name only was known to us. His glance showed that he noticed the approach of my companion's dignified form and white head; but his bearing was that of one who, mindful that he was ministering in Christ's behalf, well knew that noblest men have deepest needs.

We stood unhurried in a group at the head of the aisle until others had received the precious tokens and left room at the altar rail for us. That waiting for our turn was not without its impressiveness. Then we three joined others in kneeling at the rail and waiting for the coming of the symbols. Slowly the pastor drew near us, administering to each person with his own hands. Presently to my friend whose gray head was very low at the rail he extended the bread, repeating to him in hushed tones, as to all, the personal words, "Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith, with thanksgiving." Then to me also he gave it; and he said the same words in a voice which seemed for me only in all that company. Deeper than speech is the memory of that moment! With fresh reality there came a sense of my personal share in the wonders of privilege opened for men in the Lord's Supper. My sinfulness was disempowered. Christ overcame in me. I bowed my head on that strange altar rail and felt at home!

Then, as if making the blessing doubly

sure, as if showing the completeness of our Saviour's life-giving in our behalf, the ministrant came once more bearing the symbol of the blood and saying, "Drink this in remembrance that Christ's blood was shed for thee and be thankful." These softly spoken words, "And be thankful," lingered in my ears like music. Joy filled my mind as I remained with bowed head and heard the voice going on to others repeating the same words. Like an overtone I seemed to hear that high utterance of Jesus, "Shed for many unto remission of sins." "For many!" I understood it all afresh, there among strangers in an unfamiliar place. "Unto remission of sins!" When shall I forget how those words, which had often come home to me before, found me and gladdened me that Christmas morning when a pastor who knew nothing of the stranger before him so fulfilled his duties at the altar that he seemed to speak to me, to me!

As we left the lighted silence of the church I felt that I would rather have his singular skill in making men at home in the communion of the Lord's Supper than any other gift of public ministry, unless it be the power so to speak as to win to this place of blessing, this feast of all souls, men who have never cared to be at home there. For I know not what power over men's lives could be truer and finer.

When we three had passed out into the whiteness of the Christmas morning our words were few. I knew that the father and son were thinking of the scene in the church with their hearts on an approaching separation; for the younger man was soon to go for years to a far post of duty. And my own thoughts were on the way in which my father used to speak of a communion time. "It is like one more link," he would say, "in a chain reaching across the years, from the upper room when the Master was with his own on earth to the gathering when they that are Christ's shall be with him in heaven." I try never to lose sight of that imagery as I bow at the Lord's Supper. Conscious of life's wistful joy of effort, weighted with unworded memories, seeking reassurance by thoughts of Christ's weariless compassions, I need that large outlook. It makes the humblest celebration of the Lord's Supper richly related; it opens a realization of the communion of saints. And that morning, as often before, it had led my thoughts to a single word of the Master which has great charm for me, when the older of my companions said, "Tell us your thoughts."

"I was thinking of Christ's word *new*—'I will not drink henceforth of this fruit of the vine, until that day when I drink it new in my Father's kingdom.'"

"O, do you know there are two words for *new* in the Gospels?" came the answer. Then in a fond way he has, the father went on: "When Jesus speaks of new wine bursting old bottles the word used means newly made, new as to time; but when he said that about drinking the wine of the communion '*new* in my Father's kingdom,' the word means un-

worn, unspent, new in quality no matter how old."

"That is what I was thinking about," I said. "That cup which we took in our hands just now will be old in point of time when the Saviour again drinks of it with us."

"O—how old!" was all he said for a moment. Our thoughts ran on in silence. What memories of scenes in the history of the Church throughout all the world will gather about it then; what hopes unquenched through centuries; what wealth of personal aspiration and peace; what sanctities of sorrow, joy and devotion!

"It will be as old as humanity's memory of the cross!" said my friend at last with lifted face.

"Yet it will still be new, father!" the tall son replied. What a glow was in his eyes!

"Yes," was the answer, "for it will still be unspent in its power to purify—unexhausted in its solace—fresh in its renewing touch on the hearts of men."

I knew well the reward of silence at such a time.

We had reached the hilltop. The teeming city spread its vastness around us.

So it was that presently I heard the words, "You won't forget that, my boy, will you, when you are far away!"

Is not that what Christ would say to each of us at the feast of all souls?

A 175th Birthday

When a church has been loyal to the faith, successful in work, and influential in the denomination for a century and three-quarters, its birthday is an occasion of note and congratulation. Such an anniversary has just been fittingly commemorated by First Church, Randolph, Mass. The meeting-house has been thoroughly renovated at large expense, and beautified by the dedication of three fine memorial windows. On either side of the auditorium are windows to Hon. J. White Belcher and Mr. Loyal Turner, given by their respective families. Behind the pulpit is an exceptionally beautiful one, The Sower, in memory of Dr. Jonathan Strong, a former pastor, given by his grandson, Edward Alexander Strong of Boston.

The anniversary exercises were largely attended and greatly enjoyed. In the afternoon addresses on *The Contributions of Laity and Ministry to a Church's Power* were made by three laymen, Dr. J. E. Bradley, Deacon R. T. Mann, J. V. Beal, Esq., and by Rev. J. L. Sewall, the efficient and well-known pastor. Greetings were received from local churches, the conference, from the mother church at Braintree and the daughter church at Holbrook. The presence and prayer of Dr. John C. Labaree, pastor here twenty-five years, added much enrichment to the service. The post-prandial exercises gave further opportunity for congratulations. In the evening notable addresses were given by Dr. Arthur Little of Dorchester on *The Church's Faith*; and by Rev. A. P. Fitch of Boston on *The Church's Life*. A fresh impetus has been received toward the larger work for which both pastor and people are so well qualified. E. N. H.

Poor servants ask advice after a thing has happened.—*Talmud*.

Memorial, Testimony, Prophecy*

By Rev. A. E. Dunning

The last meal of Jesus with his disciples was a solemn ceremony which is still annually observed by Jews. It recalled the beginning of their nation; witnessed to their deliverance by the hand of their God from bondage to their oppressors and prophesied their triumphant expansion as a people through his guidance. Describe the manner of its observance according to the directions given in their law [Ex. 12: 1-28; 13: 6-10]. Jesus followed it by appointing another ceremony which was also to recall the beginning of his kingdom, to witness to his sacrifice to deliver men from bondage to sin, and to prophesy the triumphant establishment of his kingdom with himself come again enthroned as its king. Describe the manner of it according to the directions given by the Apostle Paul [1 Cor. 11: 23-26]. His interpretation of the meaning of the Lord's Supper should go with the study of the event itself as told in the Gospels; and the accounts given by all four of them need to be taken together, as they supplement one another. The Lord's Supper is as prominent in the Christian Church as the Passover was in the Jewish Church, and it has passed through as remarkable changes in the centuries of Christian history as the Passover did in Jewish history. Compare the way in which Jesus and his disciples ate it [Luke 22: 14, John 13: 23] with the way the Jews ate it at first [Ex. 12: 11]. The gospel narratives recount:

1. *The Passover prepared* [vs. 17-19]. Jesus and his disciples, with a multitude of Jews, had come up to Jerusalem to celebrate the great festival [John 11: 55, 56]. On the morning of the opening day, therefore, the disciples came to him for instructions as to where they should make ready for it [v. 17]. He sent two of them for this service [Mark 14: 13]. They were his two closest friends [Luke 22: 8]. Secrecy was necessary, for the priests were watching for an opportunity to seize him [John 11: 57]. The place chosen must be kept even from his disciples, for he knew that one of them was planning to betray him. Tradition says the house he had selected was the home of Mark and his mother Mary. It was arranged that a man should meet in the city the disciples whom Jesus was to send, and should guide them to the house. The sign by which they would recognize him was a jar of water carried by him [Luke 22: 10]. Women, not men, usually carried the water jars. Mark may have been the man [Mark 14: 13]. He led them to the upper room with the table spread, and they brought thither the lamb [Mark 14: 15, 16].

2. *The conversation at the supper.* Every recorded sentence throws light on the sacrament appointed that night, and the teacher should focus the light of them all on the scene—on Jesus and his disciples reclining around the table. The subject uppermost in all their thoughts was the kingdom of God. It was first in the thoughts of the Master, because the supper foreshadowed that kingdom; was, as it were, a gateway into it. He would eat it as a sacrifice on the eve of his sacrifice of himself, and thus it would be fulfilled in the kingdom of God [Luke 22: 14]. His disciples, recalling it, thought of their Lord as himself the Passover lamb, whose shed blood was the signal for God to pass over his redeemed ones, lifting from them the curse of sin [1 Cor. 5: 7].

It was first in the minds of the disciples because they thought that on that occasion their Master might announce their relative rank and office in the kingdom. Whenever in after years they observed it they must have remembered how he settled their contention as to who should have the highest places by telling them that those who made themselves most useful to the others would be accounted greatest [Luke 22: 24-27], and that he emphasized his saying by an act of service which none of them had been

willing to undertake even for him. It was the ordinary attention of a servant to guests, bathing their unsandaled feet as they came into the house from the dusty road [John 13: 1-20].

It was first in the thoughts of Judas because there he discovered that his plot was known to his Master and that he was forever shut out of the kingdom. The sentence pronounced on him [v. 24], sinking as a weight of lead on his heart, would nevermore be removed. The other disciples then first learned of the perfidy of their comrade, which Jesus announced to two of them by a sign [John 13: 25, 26], and immediately after to Judas [v. 25]. The withdrawal of Judas brought a sense of relief to the little company, though they did not know the fateful errand on which he went out into the darkness [John 13: 27-30]. But his departure brought a sense of exaltation to Jesus, which he expressed in words of joyful triumph [John 13: 31, 32], and in tender counsels to the remaining disciples to be lovingly loyal to one another [John 13: 33-35].

The kingdom was first in the thoughts of Peter because Jesus told him how near he had come to being shut out of it and with what forgiving patience his Master had prayed that he might be kept in it [Luke 22: 31, 32]. All the disciples also learned that their hold on the kingdom was hardly less frail than Peter's except as Jesus held them to himself by the might of his love [vs. 31-35], which was stronger than life [John 15: 13].

3. *The Lord's Supper instituted.* Luke implies that the Passover meal was finished before Jesus distributed the bread which he said was his body [Luke 22: 17-20]. Matthew and Mark introduce that ceremony in the course of the Passover. It was simple—a blessing on the thin loaf which he held in his hand, then a distribution of it by breaking it into pieces and handing it around. In the same way he passed to them the cupful of wine.

4. *The meaning of the Lord's Supper.* It meant, Jesus said, that he gave up his body, his life, for them [Luke 22: 19]. It was a new covenant [Luke 22: 20], better than the old one entered into by eating the Passover [Heb. 8: 13], sealed by his blood poured out for them. The bread and the wine were together the symbols of his life given in sacrifice. Partaken of with him at his table, the ceremony meant a fellowship, royal and permanent, which was and is the kingdom of God [Luke 22: 29, 30].

What the Lord's Supper meant to the first disciples it is to us, and much more. We have received the teaching of the Holy Spirit concerning it, promised by him that night [John 16: 12-15] and given to his Church through the ages since. Paul, under the guidance of that Holy Spirit taught that three things were always bound up in that sacrament [1 Cor. 11: 23-26]—a memorial of Christ's sacrifice, "This do as oft as ye drink it in remembrance of me;" a testimony to the world, "Ye proclaim the Lord's death;" and a prophecy, "Till he come."

Marietta College Celebration

On Thursday, Oct. 18, a tablet commemorating the first permanent settlement in the territory northwest of the Ohio and given by the modern Ohio Company of Associates was unveiled on Marietta College campus, in the presence of a vast audience, by Mrs. Alice Roosevelt Longworth. The celebration came as a climax to a brilliant week at historic Marietta, opening with the Civil War Veterans' Reunion on Monday and the Annual State Meeting of the Daughters of the American Revolution on Tuesday. On Wednesday the two new Marietta College buildings, Fayerweather Hall, named in honor of the merchant whose gift to Marietta in the dark hours of reorganization made possible the splendid advances of the last five years; and the new library building, due in part to Mr. Carnegie's gift of last year. The oration of the day was delivered by Pres. W. D. Mackenzie, D. D., of Hartford Theological Seminary on The Spirit of Higher Education.

On Thursday afternoon the Ohio Company's tablet, mounted on a block of Bedford sandstone, in front of the new library building, was unveiled by Mrs. Longworth in the presence of Vice-Pres. Charles W. Fairbanks, Governor Harris, the orator of the day, Prof. Albert Bushnell Hart, and an audience that filled the broad campus. This tablet is the second which the Ohio Company has presented, the first being installed on the steps of the Sub-Treasury Building of New York a year ago. The invocation was offered by Rev. J. R. Nichols, D. D., of the First Congregational Church, "the Church of the Pioneers," and the tablet was presented by Homer Lee, Esq., vice-president of the Ohio Company, representing Whitelaw Reid, its president. Professor Hart's oration on The Westernization of New England brought out with brilliant originality the reflex influence of Ohio and the West on Old New England. The banquet in the evening, given by the Marietta Board of Trade to the distinguished guests of the day, in Goshorn Gymnasium, was a brilliant affair. The toasts by Vice-President Fairbanks, Congressman Longworth, Col. Douglas Putnam, Hon. Charles W. Archbold, Homer Lee, Esq., A. D. Follett, Esq., having the proper measure of inspiration and spice to make the evening one of great benefit and pleasure. Charles G. Dawes of Chicago, one of Marietta's notable sons, acted as toastmaster.

The two new college buildings come at a fortunate time to relieve the congestion caused by steadily increased classes and an enlarged faculty.

A. B. H.

The death of Rev. Sam P. Jones, the revivalist of sharp tongue and mordant wit, after a life of much alternation in belief and unbelief, removes a character such as no other country but this could produce. He was brilliant, candid and a sharp censor; but he lacked in persuasive or constructive power, and to say, as the *Wesleyan Christian Advocate* of Atlanta, Ga., does, that "for more than a quarter of a century he has been in some respects the foremost man in the American pulpit," is to reveal a provincial horizon on the part of the critic.

* International Sunday School Lesson for Nov. 4. The Lord's Supper. Text, Matt. 26: 17-30.

The Children's Corner

DO THE cold days or the warm days of October make us think more of summer? This is a cold day on which I am writing, but it may be as warm as June when you read this Corner. In any case I hope you will like to go back to summer fun for a little while.

The first place we will give to Mr. Martin, with that part of his letter which was chopped off to make it fit the page (Not Peter, but the three columns that make a page) several weeks ago.

Well, Cornerers, where do you suppose I am writing this P. S. to my vacation yarn, already too long? On one of the smallest of the (alleged) three hundred and sixty-five islands in Lake Winnepesaukee, the summer camp of a family from Greater Boston who invited me to visit them on my homeward way. I did not know the location of the island, nor even its name, and so was delighted on landing from the Wiers steamer at Long Island to see the two children (with their father) waiting with their little rowboat. After a pull of two or three miles, we reached a landing, guarded by a small pine tree, in the shape of a 2, inverted—this, they told me, was the “sign of the Corner,” an appropriate welcome to a beautiful little island, thickly covered with pine trees, with one oak in the center, which, with a few slats nailed at proper distances, proved an excellent climber for us.

By repeated measurement the island was just two minutes long from Land's End to Bath-Rock-John, where the children jump off into the lake. There is the only house on the island, so they live a sort of Robinson Crusoe life, pulling the Minotaur (*Minnie-tub*, for short), or the Candidate, a mile before breakfast to get their milk, and three miles in the afternoon to get their mail, a yeast cake and other necessities of life, and pulling all along during the day in the quiet waters around them, varying this occasionally by reading in the “Crow's Nest” on a great pine tree, or by shouting salutations to the nymphs and naiads, who although we never saw them always sent back prompt responses from the adjacent islands.

I said it was a small island, but not the smallest, for we have just explored a little bit of an islet which they name the *Period*. The children were landed on the edge for a snapshot, but I managed to get through the deep-tangled wildwood to the other side—how my old friend, D. F., would have enjoyed seeing me floundering in those bushes!

I hear you ask, Are there any wild animals here? Not far away is *Little Bear* Island, which sounds promising and on this island the girl showed me yesterday a little brown one she brought from home, introducing him as *Bobby B. Bear*. On cross examination as to the middle initial, she explained that she was just out of a scarlet fever quarantine when they left home, and all the toys used in her sickness had to be burned, special exception being made of this favorite companion, who was fumigated and then thoroughly baked, so that his whole name now is *Bobby Baked Bear*; but out of respect to his feelings the baked initial is kept a secret!

I have only seen one other wild animal, and I only heard him—every night. It is a fowl of the air, and has a mournful, prolonged note, ending in oo-oo-oo-oo. This is often followed by another entirely different note, sounding like a laugh—not ha, ha, ha, but almost exactly like this, hoo-hoo hoo-hoo, the sounds being uttered very rapidly. A venerable minister from the “old Colony” shore, who has just been here with a family from another camp to have a picnic (which consisted mostly of a chowder made of bass and perch caught on their way over, but supplemented with

cake, ice cream and pie, all eaten out under the trees with a wonderful relish!), thinks that one bird told a funny story, and his mate broke out into a responsive laugh. Do you know, bird-finders, what this crying, laughing bird of the night is?

For two days past another, stranger song has come suddenly to our ears, floating over the islands and the water, and in the form of real tunes—*Sweet Home* and *Auld Lang Syne*. The children told me it came from the west wind, but when I showed them by my compass that the wind was not in the west, their eyes twinkled as they said that the “West Wind” was the name of a little steamer, and that sometimes it whistled in this musical way! Did you Cornerers ever hear any such steamer whistles as that? Yours affectionately,

MR. MARTIN.

P. P. S. There! I forgot to tell the most interesting thing about that inscription at my



boarding place in Vermont [see Mr. Martin's letter in Sept. 8.—P. P.], viz., that P. D. M.'s first name was *Putnam*, and that he was the great great grandson of Gen. Israel Putnam, the hero of the Pomfret wolf-den and of Bunker Hill! If I can find out where that boy lives in Minnesota I will send him a copy of this paper so that he may know that his name still lives on the old beams in the Green Mountain State!

MR. M.

My own opinion is that the wild animal



whom Mr. Martin seems to have only seen with his ears, was aware that some important person had arrived on the island, but had failed to catch the name. So, for curiosity it could not sleep, but went about among the other wild animals asking, “Who? Who?” But, if the other birds knew it was Mr. Martin, I think they were unkind to laugh at him and not to tell him.

BEARS IN THE BACK YARD

Have you ever heard of the bears in the Yellowstone Park—big grizzlies and cinnamon bears—which come down almost to the back door of the hotel to eat the waste from the kitchen? Nobody is allowed to shoot them with guns, but they sometimes allow the tourists to get snapshots at them with a camera. But for all their tameness I should not like to let one of them get close enough, for a hug, should you?

Mr. Martin's baked bear reminds me of what a friend who went to the Yellowstone for her summer outing told me.

I asked my friend about the bears and she said their party did not see many, they only saw twelve and there were no cubs among them. Then Amelia Matilda told her that she had done better than that up in New Hampshire, where one day there were fifteen standing or sitting before the front door of the hotel. “And the children were playing with them, cubs and all,” she added. Now I know something of the ways of Amelia Matilda and I know that she would no more have stood on the front porch of a hotel with fifteen bears than she would have stayed in a room with a mouse. So I guessed that they were Roosevelt bears and she acknowledged it. Some were brown and some were white, she said, some as big as a baby and some were dear little things which a baby could snuggle up close to itself and hug to its heart's content. And that's the only kind of a bear I should like to see walk into the Corner.

THE OUTHENAY CLUB

The pictures this week show how some boys of Hampden, Mass., spent part of the summer. Their letter which follows tells a little about it and shows a commendable desire to share their good times (and their pasto', who, I doubt not, has as good a time as any other boy in the club). We would like to hear a little more, some time, about the fun. How do you determine who shall do the cooking? Is the competition for the position of dishwasher keen?

For two summers the *Outhenay Club* has spent a week in camp on the mountains where we could get home during the day. This year, later in the season, we took our tent down to the Connecticut shore looking for a good place for a salt water camp. We found it near Westbrook. If there are any other boys who want to join us for a week next summer, either on the mountains or at the shore, let us hear from you. Our pastor goes with us.

THE OUTHENAY CLUB.

HALLOWE'EN

From bobbing for eels at the summer shore it is but a step to bobbing for apples at Hallowe'en. The Home Editor is printing suggestions for a good time, but I hope, for your mothers' sake, you will not bob for pennies in a pan of flour in the parlor or pare more apples than somebody is ready to eat. We used to do this sort of thing in a big kitchen—I wish I owned and could lend it (with some of the good times I have had) to the Cornerers who are not as well supplied with a Hallowe'ening place. But I am astonished that the Home Editor's list says not one word about jack-o'-lanterns. The country boys at least can be trusted to supply the lack. Only don't scare the littlest girls out of their boots. They will enjoy it most if you let them share the scooping out of the pumpkin, the cutting of the eyes and mouth and the lighting of the candle.

Remember, photographers, our offer of prizes, three dollars for the best and two dollars for the next best picture. Get your contribution to us by Nov. 20.

PETER PAGE.

Greater New York

(The *Congregationalist* may be obtained in New York at the Congregational Bookstore, 156 Fifth Avenue; in Brooklyn of T. B. Ventres, 297 Fulton Street, and C. F. Halsey, Plymouth Church.)

Arrived in Yonkers

Congregationalism has found a center of work in this beautiful suburb, where it has long been felt that one of our churches should be established, but where comity has always kept us from competition, though for years many trained in our churches have been moving into this little city to the north of Manhattan. Yonkers is having the same wonderful development as Mt. Vernon, New Rochelle and White Plains. Recently in a new section, north of Van Cortlandt Park, and only two blocks from Broadway, a thorough canvass has revealed the presence of about 120 families who desire a church home. The Home Missionary Society has commissioned Rev. Albert T. Tamblin as minister for this new enterprise, in which prominent laymen of Westchester County are much interested. Two lots on a desirable corner have been selected for the permanent home of the church, and all prospects are favorable for another successful work similar to those conducted by the Westchester church.

Congregationalism and Its Mission

The first Ministers' Meeting of the season held at Hotel Chelsea, brought out a large attendance. Dr. J. G. Roberts, a vigorous Long Island pastor, eighty years young, described the denominational situation twenty-five years ago in New York and Brooklyn. The autobiography of this youthful veteran would prove good reading for the local churches. Rev. W. H. Kephart, who has succeeded in the Bronx under difficult conditions, spoke of the Adaptation of Congregationalism to the New York of Today. At lunch Gipsy Smith was guest of honor. Dr. Cadman introduced him with an earnest speech as an apostle of life and love, not the self appointed exponent of a particular school of dogmatism. Gipsy's appeal to the men in regard to their own work, though searching, was never critical, but very winsome. Among those present was Dr. Charles R. Seymour, Dr. Jefferson's former associate, who has returned to the city in good health and enough vigor for ten years more of strong work.

World Missions and Christian Unity

The attendance on the Congregational Club at the St. Denis was somewhat lessened by the absence of the New Jersey members, gathered at Dr. Bradford's church to witness the ordaining of Robert S. Smith, his associate, and the Doctor's last public appearance before sailing for the East. President Washburn had many guests at the head table, including President McLean of Pacific Seminary. Rev. Arthur J. Brown of the Presbyterian Board, spoke on a Century of Foreign Missions, dealing especially with the marvelous transition going on in Japan and China. Dr. Pentecost explained his Baptist, Congregational and Presbyterian affiliations from the standpoint of his two missionary tours of the world. Secretary T. J. Ogburn of the Methodist Protestant Mission Board extended his acquaintance so happily begun at the American Board Meeting the week before, with a strong missionary plea for closing up our ranks to push forward the gospel campaign. With Dr. Lyman Abbott's speech a profitable meeting closed.

Round about Brooklyn

Dr. Jenkins in bidding farewell to Immanuel Church, at a crowded social evening, did a graceful act in presenting a beautiful souvenir, containing an original poem, his photograph and a sentence of gratitude for the uniform kindness and loyalty of his people. A strong testimony to his worth and work was given by the church as well as by many local citizens attached elsewhere.



A Customer Asks a Question.

A customer writes: You say Ivory Soap is 99⁴¹/₁₀₀ per cent. pure. Why do you not make it 100 per cent. pure?

For the reason that it is not practicable to do so. There must be some substance in soap which is not soap, just as there must be some alloy in gold. And for the selfsame reason—to hold it together.

The ambition of a good soap maker is to produce a soap with a minimum of impurity. Ivory Soap fulfills this requirement. It contains less than one-fourteenth as much impurity as a gold coin does.



Ivory Soap
99⁴¹/₁₀₀ Per Cent. Pure

Dr. Boynton has arranged to have the Brooklyn Brotherhood meet at lunch, with Dr. Adams of San Francisco as guest of honor. Pratt Institute with 3,500 students has appointed Dr. Boynton chaplain for the current school year and no one will more appreciate the high privilege of the daily service for such a class of hearers than the chaplain himself.

Kansas City University has conferred the degree of D. D. upon Rev. Luther R. Dyott, of the United Church, now in the sixth year of his successful pastorate in the eastern district.

The Lewis Avenue Church welcomed back Dr. Kent with all the beauty and joy of a thoroughly renovated church. New carpets, electric lights, etc., have made this big church plant with its three buildings as complete and attractive as possible.

Ministerial Federation for Practical Work

Supplementing the admirable Federation of Churches and Christian Workers, so successfully engineered by Dr. Laidlaw and denominational leaders, the Lower West Side Ministers' Association has recently been formed. The district included is from the Hudson River along Forty-second Street to Broadway, down Broadway to its junction with Fifth Avenue at Twenty-third Street, thence down Fifth Avenue and its continuing thoroughfares to the Battery. Nearly forty Protestant min-

isters, with several assistants, and the Twenty-Third Street Y. M. C. A. secretaries are thus associated. Their object is not only to work as a united force on the general civic and social problems peculiar to this territory, but even more, to emphasize the spiritual needs of a pastor's life.

Meetings have already been held to discuss district problems, and a day of prayer is to be held Oct. 25 at the Church of the Holy Apostles, whose rector, Rev. R. L. Paddock, has been one of the moving spirits in this desirable fraternity. Men of wide experience like Dr. Alexander, Dr. Judson, and earnest younger men like Rev. R. D. Bates of Spring Street Presbyterian, and Dr. Bagnell of the Metropolitan Temple, will take turns in conducting the various hours. Even at the simple informal lunch, the devotional attitude will be maintained, suitable readings being given while the eating lasts, somewhat after the manner of the successful ministerial retreats at Riverdale and elsewhere. For the regular gatherings the Twenty-Third Street Y. M. C. A. has become a convenient and desirable meeting place.

SYDNEY.

The vital air of friendship is composed of confidence. Friendship perishes in proportion as this air diminishes.—Joseph Roux.

Chesterton on Dickens

A Critical Study of His Personality, Works and Place in Literary History

The familiar qualities of Mr. Chesterton's style reappear in his *Critical Study of Dickens**—his passion for founding a paradox upon a definition, his glorification of the common factors of human life, his sturdy optimism and contempt for the absurdities of modern imperial jingoism, his delight in exaggeration, the firm grasp with which he holds a theory and the clean-cut picture which he gives of character as he has seen it. Such a critic is well fitted to interpret the gigantic figure of Dickens, who was a lover of humanity, a child of the revolution, an optimist and reformer, and an artist who worked by exaggeration, which Mr. Chesterton tells us, is "nearly the definition of art."

That Dickens was one of the great men of the nineteenth century, Mr. Chesterton has no difficulty in proving. The test of comparison with his contemporaries and with ours is simple and conclusive. Dickens created characters which as types in the sphere of morals and manners have passed into common thought and speech, Micawber, Pickwick, Pecksniff, and a long line of others, being instances in point. Nor is there anything in recent fiction to compare, either in popularity or in permanence of popular impression with these characters. If Sherlock Holmes, for example, is suggested in comparison, yet, as Mr. Chesterton remarks, he stands alone, while if Dickens had written his adventures every character in the books which describe him would have been as memorable as he.

In regard to the exaggeration which infuriates so many of the recent critics of Dickens, Mr. Chesterton maintains, as we have said, that it was the main element of his strength. "The key of the great characters of Dickens is that they are all great fools." He classes him with Rabelais as one of the great superhuman humorists and teachers. Because the characters are above humanity, he declares they belong to a universal and permanent world of which he alone had the key.

Dickens was a mythologist rather than a novelist; he was the last of the mythologists and perhaps the greatest. . . . In some sense, therefore, when we say that [in his later work] he became less of a caricaturist, we mean that he became less of a creator. . . . Dickens could only work in his own way, and that way was the wild way. We may almost say this: that he could only make his characters probable if he was allowed to make them impossible. Give him license to say and do anything and he could create beings as vivid as our own uncles and aunts.

If there is something of paradox in this, it is a paradox which Mr. Chesterton enjoys and spends himself upon. This exaggeration, in fact, in his opinion is the higher reality. "In short, the Dickens novel was popular, not because it was an unreal world, but because it was a real world; a world in which the soul could live." His popularity was the result of the coming together of genius and popular taste in the same man. "Dickens stands first as a defiant monument of what happens when a great literary genius

has a literary taste akin to that of the community. For this kinship was deep and spiritual. Dickens was not like our ordinary demagogues and journalists. Dickens did not write what the people wanted. Dickens wanted what the people wanted." And in this connection Mr. Chesterton pays his respects to the modern world which worships at the shrine of Flaubert.

This conclusion in regard to the essential secret of the popularity of Dickens is reached to a certain extent at the expense both of his private character and constructive art. He was "an inspired Cockney," "a guttersnipe," "not only both a weak man and a strong man, he was a very weak man and also a very strong man. He was everything that we currently call a weak man; he was a man hung on wires; he was a man who might at any moment cry like a child; he was so sensitive to criticism that one may say he lacked a skin; he was so nervous that he allowed great tragedies in his life to arise only out of nerves. But in the matter where all ordinary strong men are miserably weak—in the matter of concentrated toil and clear purpose and unconquerable worldly courage—he was like a straight sword." In regard to style and construction he admits that he "was often a little clamorous and clumsy," that his novels deserve no consideration as novels, but only as groups of characters, that finally his laborious improvement in constructive powers was attained at a sacrifice of his real effectiveness.

The treatment of Dickens's relations with America is in some respects the least satisfactory part of the book. Mr. Chesterton comes to it with a confessed dislike for Americans on the score of their bad manners, which in more than one place he insists upon. But this is just the onus of the case against Dickens. Martin Chuzzlewit showed, to American thinking, the manners of a "guttersnipe" in the man whom they had just been (foolishly, let it be admitted) in the enthusiasm of youth, making an idol of.

There can be no doubt that America annoyed and bored Dickens, first with its self assertion, then with its personal habits ("Over and above the cant of which we have spoken, the weary rush of words, the chief complaint he made was a complaint against bad manners; and on a large view his anti-Americanism would seem to be more founded on spitting than on slavery.") and finally with its adulation. But the real sting of Martin Chuzzlewit was that of a great disillusionment. The idol had dethroned and dishonored himself by making, to save the financial fortunes of a story, a picture of American life of which Mr. Chesterton says, "Martin Chuzzlewit's America is a mad house." The idol had replied to the foolish youthful adulation which he received by depicting every American in his sketch as a "guttersnipe" or a moral coward. There is no picture of English life in Dickens in which there are not lovable English men and women. But there is no lovable

American man or woman in Martin Chuzzlewit.

Dickens had the courage to pay a second visit to America, of which Mr. Chesterton takes no account. By that time the youthful enthusiasm had evaporated—a bubble pricked by the hand of the one in whose honor it had been blown—and it may be worth while to quote here the impression made upon a working American journalist by Dickens as a public reader, which gives a more vivid glimpse of what he was in appearance and manner than anything among Mr. Chesterton's paradoxes. The quotation is from the just published *Life of Charles Godfrey Leland*:

His hair is gray and scanty, but it is brushed up on either side in expansive locks in a very "swell" manner which has proved an irresistible temptation to the Negro minstrels. He had on rather large shirt studs, a large showy ring, sleeve buttons and a heavy gold chain fastened by a locket in the middle and leading in double festoons to either watch pocket, as if he wore two watches. In his coat button-hole were two flowers of different colors, according to his invariable custom. There was not a youth in the whole house who was "got up so loudly." It gave me frequently a very melancholy and disagreeable feeling to see an author of so much ability, who has touched the tenderest feelings of hundreds of thousands, grimacing and playing the mime as Dickens did last night and "acting funny." His gold chain bore a large locket and at intervals of three inches on it were red coral balls. His ring was a large diamond and between the readings he changed the flowers at his button-hole.

In Mr. Chesterton's study we have a fighting book in which the author maintains with brilliant energy his own opinions in art and politics. It is extremely readable, if not always convincing. The style becomes at times like a hailstorm of smart paradoxes, some of which offer much food for thought, while some are barren under analysis. But the effort does result in a striking conception of the greatness and charm of Dickens, which is driven home by the author's vigorous enthusiasm.

A Monument to American Scholarship

Twenty-three years ago a new Hebrew Lexicon was projected, of which Dr. Francis Brown, professor of Hebrew in Union Theological Seminary, was to be the editor. The work has been issued in parts, Part 1 appearing in 1891. The completed volume is just published. The work is based on Gesenius's Lexicon, as translated by Dr. Edward Robinson, the last edition of which was printed in 1854. Dr. Brown has had associated with him in this great work Prof. Charles A. Briggs, who occupies the Edward Robinson chair of Biblical Theology at Union, and Prof. S. R. Driver of Oxford, Eng.

The researches of recent years in the language and text of the Old Testament, the pursuit of Semitic studies in all lands, and the new knowledge of the Hebrew people obtained by explorations and by deciphering inscriptions and va-

* Charles Dickens, a Critical Study, by G. K. Chesterton. pp. 300. Dodd, Mead & Co. \$1.50 net.

rious documents whose existence was unknown when the latest English edition of Gesenius was published, have made a new lexicon a necessity to thorough study of the Hebrew Scriptures.

The volume now issued presents each Hebrew or Aramaic word occurring in the Old Testament citing every instance in which it has been used, and is hardly less a concordance than a dictionary. During these more than twenty years of labor Dr. Brown has laid under tribute many eminent scholars in the United States and in Europe. But the chief work has been done in this country. It is worthy of note, also, that the publication of this great work was projected in the beginning by the Boston publishing house whose name is on the title page, and that the later senior member, Mr. H. O. Houghton, was deeply interested in and devoted much time in planning for it. This lexicon will, of course, be used hereafter by all students in this country of the Old Testament in the original tongues.

[A Hebrew and English Lexicon of the Old Testament, edited by Francis Brown, S. R. Driver and Charles A. Briggs. pp. 1137. Houghton, Mifflin & Co. \$3.00 net.]

RELIGION

Christ and Science, by Francis Henry Smith. pp. 240. Fleming H. Revell Co. \$1.25 net. The author's purpose is to show that the principles of religious life and the principles of scientific investigation are harmonious. Humility, single-mindedness, love of truth, faith, are fundamental Christian virtues, they are equally essential to success in scientific leadership. Christ was a lover of nature, it is to be expected that those who have his spirit will be lovers of nature. In like manner many points of agreement are pointed out between the spirit and teaching of the Scriptures and the soundest science. It is a novel and interesting presentation of the cordial sympathy which exists between science and religion.

The Open Secret of Nazareth; ten letters written by Bartimaeus, whose eyes were opened, to Thomas, a seeker after truth, by Bradley Gilman. pp. 112. T. Y. Crowell & Co. \$1.00 net. The author traveling in Palestine conveys his impressions in a series of letters to a friend. The letter form is somewhat of a hindrance and seems at times stilted and unnatural. But the central thought of the work is interesting. The open secret of Jesus (in contrast to the esoteric teachings of other religious leaders) is his appeal to the will of men, his summons that they will, actively, energetically to do the will of God. This is over against the common conception that Christ appeals to the affections or the intellect. The remainder of the book has little special value.

Hymns of Worship and Service, Chapel Edition. pp. 338. Century Co. Selected from the larger hymn book of the same name, with the addition of material, some of it of a more popular sort suitable for the midweek meeting, young people's meetings and chapel use in schools. To these are added responsive services.

FICTION

Bob Hampton of Placer, by Randall Parrish. pp. 384. A. C. McClurg & Co. \$1.50. A lively story of the Western plains, full of romance, adventure and humor. Bob Hampton, mysterious, lonely and sinister rescues a young girl in a fight with Indians. His interest in her origin and fate leads at last to his own social reinstatement. The climax comes with Custer's last fight, a hero tale never better told than by Mr. Parrish. Life brightens for the heroine in the end and the tragedy is otherwise relieved by a New England schoolmarm who has read of Western life and wishes to be "rescued." The illustrations, in color, are unusually good.

The Self-Effacement of Malachi Joseph, by Everett T. Tomlinson. pp. 236. Griffith & Rowland Press. \$1.00 net. A young minister begins his work in a little

country town and there learns lessons, in the school of experience, which transform him from a conceited, self-centered prig to an unselfish, loving and altogether wholesome human being. The story is well told, in Mr. Tomlinson's best style, with some tragedy and considerable humor.

Montlivet, by Alice Prescott Smith. pp. 443. Houghton, Mifflin & Co. \$1.50. A woodland romance of the old days when Frenchmen and Englishmen struggled for the control of North America, pitting Iroquois and Huron against each other. Montlivet threading the wilderness in the interest of the French dominion, comes upon an English captive whom he rescues from torture. Then follows a long struggle between loyalty to love and loyalty to his task of organizing the Indians against British control. The style is beautiful and the forest setting of the story exquisite.

MISCELLANEOUS

American Character, by Brander Matthews. pp. 34. T. Y. Crowell & Co. 75 cents net. A Frenchman, conversing with Tolstol, characterized Americans as supremely lovers of money, "they ignore the arts and despise disinterested beauty." This too common criticism provided the theme of Professor Matthews's Phi Beta Kappa address at Columbia last summer. He defends successfully the idealism of the American people, their "regard for the finer and loftier aspects of life," their kindness and helpfulness. It is an encouraging and healthful message, and it may be added that it is presented typographically, in a manner worthy of the theme.

Addresses of John Hay. pp. 353. Century Co. \$2.00. Here are gathered in permanent form the occasional addresses of one of the greatest of our statesmen. They are personal, political and literary and all are marked by the dignity, force and clarity of thought and grace of manner which were characteristic of their author. For substance and manner alike and as lessons in the school of high-minded patriotism they well repay reading.

Every Man a King, by Orison Swett Marden. pp. 240. T. Y. Crowell & Co. \$1.00 net. The influence of the mind in preserving the health of the body and forming character is a theme worthy of emphasis. It is this on which Mr. Marden discourses at length, earnestly and practically. His topics suggest his thought: How mind rules body, Mastering our moods, The power of cheerful thinking, Building character, etc. It is a healthful and helpful series of essays.

Ecclesiastes in the Metre of Omar, by William Byron Forbush. pp. 105. Houghton, Mifflin & Co. \$1.25 net. This further instance of the infective charm of Fitzgerald's verse is hardly to be taken seriously. The reader will get more enjoyment from the essay than from the quatrains. And for the wisdom of the preacher he will return with a contented sigh to the prose versions.

Mars and Its Mystery, by Edward S. Morse. pp. 192. Little, Brown & Co. \$2.00 net. Mr. Morse takes the unbelief of many astronomers as a challenge and writes as a friend of the case for the inhabitability of Mars. He has examined the literature and quotes widely, though, it must be confessed, with little sense of proportionate values and he has done some original observing in the Flagstaff Observatory with Mr. Lowell. But his book on the technical side is amateurish and on the argumentative side too much given to special pleading to make it count for much in the controversy over the reality and significance of the observations.

Other Books Received

NINE ORATIONS OF CICERO, by Albert Harkness, Ph. D., LL. D., assisted by J. C. Kirtland, Jr., and G. A. Williams, Ph. D. pp. 544. Am. Book Co. \$1.25. AN INTRODUCTORY COURSE IN ARGUMENTATION, by Frances M. Perry. pp. 230. Am. Book Co. BEGINNER'S GREEK BOOK, by Allen Rogers Bender and Herbert Weir Smith. pp. 392. Am. Book Co. \$1.25. GENERAL HISTORY FOR COLLEGES AND HIGH SCHOOLS, by Philip van Ness Myers. pp. 779. Ginn & Co. \$1.50.

The Daily Portion

THE HANDBOOK BIBLE READINGS

BY ISAAC OGDEN RANKIN

Oct. 28. *Security in God.*—Ps. 37: 1-19.

"Fret not thyself." It is we who do it, in spite of all our easy talk about the tyranny of circumstances. The apparent discrepancy between success and righteousness is a great temptation. The prosperity of the wicked seems to become a reproach to God. Turn for remedy to faithfulness. Time is God's servant. What we have committed to God for keeping we may leave in his hands without fear.

Keep our hearts from envy, O God, and let confidence in Thee become our rest when the wicked flourish. For our need is Thy care and with Thee we shall walk safely all the day long.

Oct. 29. *The Living Creatures.*—Ezek. 1: 16-28.

These were but attendants of the throne and him who sat upon it. Power, beauty and majesty are all suggested by the fire. The thought is perhaps of a stormy sunset with the clear sky under the cloud and the rainbow arched above it. There is no need that we should seek to interpret the symbolism beyond feeling the glory of God in the picture. Remember that this vision of God's power, majesty and purpose came at the lowest point in the fortunes of the nation.

Oct. 30. *The Roll.*—Ezek. 2: 8-10; 3: 1-21.

The roll was sweet to the taste because God gave it. The responsibility of warning would be crushing, were not God our help. Note that warning is to be for the sake of those to whom we speak, not merely to deliver our own souls. First and most we are to desire that our witness shall be effective. There is a selfishness of perfunctory Christian duty which is most of all unchristian.

Oct. 31. *The Vision of Jerusalem.*—Ezek. 8: 1-18.

This profanation of the temple was literally true. Compare Jer. 7: 30. Even the judgment which had made the kingdom a mere hollow shell brought no repentance. The idolatries had become the realities of their

Continued on page 550.

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The Daily Portion

(Continued from page 549.)

worship. God will not share his kingdom—for our sake he will not. Either he is our father or we are orphans in an aimless or a warring universe.

Nov. 1. *The Lying Prophets.*—Ezek. 13: 1-16.

The test is double—the lying prophecy begins in self, it results in seeking popularity at the expense of truth. Ezekiel called Israel to face the facts, hard as they were, to win peace by repentance and submission; the false prophets simply promised peace. What right have we to expect peace when we refuse to turn from evil?

Nov. 2. *God's Judgments.*—Ezek. 33: 1-20.

Never imagine that God takes pleasure in judgment. His joy is in good and doing good. No privilege of station or learning can save us from the fruit of evil deeds. No past sin bars the way to repentance and return. If we go down to death, we go as suicides. The wicked man is his own executioner. No stored up merits can take the place of present good. Today is our day. It is already an epitome of eternity.

Nov. 3. *God Our Shepherd.*—Ezek. 34: 1-23.

This chapter is the counterpart of the Shepherd Psalm. God is angry with the selfish undershepherds, he will take the neglected place and provide for his own sheep. The thought includes personal care which Christ more perfectly reveals in God's fatherhood. As the passage begins with a thought of responsibility which transcends our present life, so it climbs to a vision of heavenly peace and plenty. We cannot believe either in God's judgments or his love without transcending earth's experience.

In the Connecticut Valley

"The summer is ended and we are not saved." But we are not lamenting like Jeremiah. The tone of autumn gatherings is optimistic. The prophet's wail is our battle cry. The Massachusetts Sunday School Association at Holyoke recently was sure that "the best is yet to be." Hampden Conference, a fortnight earlier at Springfield, brought the brethren together with voices reporting progress and with faces fronting the future expectantly. Its topic was Present Day Congregationalism. It listened to Prof. J. W. Platner of Andover as to historic Congregationalism, with which he would fetter present-day progress toward interdenominational union; but chiefly it considered the problems of today and tomorrow—the strategic importance of city work, by the Connecticut expert, Rev. H. H. Kelsey, and local home missionary problems, in which Rev. N. M. Hall vigorously set forth the failure of almost every city in the state to put as much money into the treasury of the Massachusetts Home Missionary Society as it draws out of that treasury.

GRACE CHURCH, HOLYOKE

What the Fourth Church is to Hartford, the Grace Branch of the Second hopes to be to Holyoke. At a cost of \$13,000, it has been doubling its plant this summer, and dedicated the enlarged and improved building Sept. 30. The basement is mainly a gymnasium, easily convertible into a dining-room, flanked by reading-room and kitchen. The auditorium is expansive, classrooms on two floors opening into it for overflow occasions which recur with great frequency. Triple parlors, with folding doors for Sunday school purposes, extend across the building behind the pulpit. One room in the gallery is for mothers and little children. In the back corners the children may play unobserved, while the mothers at the open windows look down on the pulpit and enjoy the worship. The pastor, Rev. Edwin B. Robinson, and three of Holyoke's most prominent young business men, one the superintendent and the others teachers of the young men and the young women, constitute a flying wedge or anything else that symbolizes united aggressive action, hard to beat. Sixty-six members were added the past year.

FINANCIAL

The summer has been fruitful in debt reduction. Longmeadow, in May and July, extinguished the last \$1,100 of a long standing indebtedness and raised an additional sum for various repairs includ-

ing the painting of the parsonage. On a larger scale Park, Springfield, has been reducing an old debt which five years ago was above \$12,000. This year \$1,500 has been paid, and the balance, \$3,500, has been borrowed of the Church Building Society at a low rate of interest. No wonder Pastor Kilbon and his people breathe more freely. Their older sister, Emmanuel, with the help of a legacy, has just burned a mortgage of \$900. The latest Sinsbad to shake off the clinging burden is Florence, Northampton, which had in hand all but \$75 to cancel its debt of \$950, and probably has now secured the balance.

Meanwhile other churches are pushing for improved plants. Westfield, First, renovated the parsonage at considerable expense in anticipation of Mr. Dyckman's recent advent. Athol is to spend \$4,000 in renovating its edifice. The Swedish church, Springfield, was badly damaged by a neighbor's fire last month. Insurance covers the loss, but the congregation is homeless pending repairs which will include improvements and the placing of a large organ. The church was once the chapel of the Memorial Church, and now the Swedes are again worshipping in the Memorial parish house. North, of Springfield, is just finishing the rebuilding and enlargement of its organ at a cost of \$3,500, and has now one of the finest instruments in this region.

PERSONAL

With great regret, Monson and this whole section part with Rev. N. M. Pratt who goes to Plymouth, Cleveland. His five years in Bethany, New York, before coming to Monson in 1901, have drawn him back to city work despite the attractiveness of his large and prosperous village parish. Prospectively we mourn also the departure of Rev. William E. Strong of Amherst, whom the American Board claims for editorial work. In addition to these losses, Rev. G. W. Winch of Holyoke, First, is granted six months' sick leave in hope that he may regain health. The church expects to have a permanent supply for the interim.

Per contra, Ware, East, has just welcomed Rev. George B. Hatch, who could not withstand a second call megaphoned to Michigan to a man the church had never seen but concerning whom it "believeeth all things, hopeeth all things," with no need of further test of its charity.

INSTALLATIONS

A large council at Warren, Sept. 20, installed Rev. Thomas C. Richards, biographer of Samuel J. Mills. Mr. Richards's paper was frank and open as the day, like the man who presented it. Experiential and deeply sympathetic with human life, it quoted generously from the poets to whom he confessed his indebtedness next to the Bible for helpful expression. Out of his own thinking, reading and experience, Mr. Richards has forged a theology that works. He opened his heart to the council and in return was asked no questions, a result due also to many testimonials of appreciation from former pastors and many friends. Dr. O. S. Davis of New Britain preached and Rev. Frank S. Brewer of Palmer presided.

Another happy union was consummated at Southwick, Oct. 16, when Rev. Melvin J. Allen was settled as pastor. His ministry here began April 1 and has already developed a delightful sense of mutual interest in the spiritual and social life of the church. The candidate's paper was clear, sound and strong. The sermon was preached by the moderator, Dr. P. S. Moxom of Springfield, and was an earnest call to the church to seek the old-time evangelistic power.

ANNIVERSARY

The Indian Orchard church of Springfield marked the fiftieth anniversary of the dedication of its building, Oct. 14, with a day of services. The church was organized in 1848, but eight years elapsed ere it had a home; and even then, owing to financial complications, it was forced to rent the building from private owners until 1892, when it was able to raise \$2,000 and secure the title. That same year the parsonage was bought and the chapel built. Last year repairs and improvements were wrought at a cost of over \$3,000, so that the church faces its second half-century well housed and equipped [not equipt]. The pastor, Rev. Wilford E. Mann, preached on True Churchmen; Dr. S. H. Woodrow on The Continuity of Christian Life, several city pastors assisting in the service; and the celebration closed with a special musical program. Chords from other churches assisted afternoon and evening.

LONG.

Let us never be afraid of innocent joy. God is good and what he does is well done. Ask for the spirit of joy and gratitude, that genuine

and religious optimism which sees in God a father and asks no pardon for his benefits.—Amiel.

From Wisconsin

SADNESS IN BELOIT

As representatives of our several churches visited Beloit to attend the State Convention they were brought into communion with the sorrow which has come to both our churches in that city. Second Church, which entertained the convention, bears still as a fresh grief the taking away by sudden death of its beloved pastor, Benjamin Royal Cheney, and the whole city feels his loss.

The community was still tender because of this bereavement, when, at the September communion, Dr. George E. Leavitt, because of physical infirmity, laid down the burden of the pastorate of First Church.

During Dr. Leavitt's eleven years of leadership this strong church has maintained its prestige in the city and its benevolences for state and national work have been constant and abundant. To our missionary work in the state it has not only given money with conspicuous generosity, but it has also given its pastor for the common cause, as president of the Wisconsin Home Missionary Society, and his personal service has been real and vital.

Mr. Cheney's four years' record in Second Church is a noble one. The resident membership has increased to over 550 and the old church building has been replaced by a brick and stone edifice which is a model for beauty and serviceableness. This church is planted in the growing part of the city and has a fine working constituency. The pastoral career of Mr. Cheney is not long in years, but in this enlarged membership and new house of worship he has left a worthy memorial.

VACANT CHURCHES

The church in Whitewater is also vacant through the call of Rev. F. V. Stevens to Yankon, S. D. Whitewater, like Beloit, is an educational center, being the seat of one of our normal schools, and Mr. Stevens has the natural aptitude, developed by some seven years of training in Whitewater, for the pastorate of a college church.

Before Rev. J. M. A. Spence left Green Bay he had practically transferred his ministerial standing to the Unitarian body and the church to which he has gone in Aurora, Ill., is of the liberal type, though disclaiming the name Unitarian. Both in politics and religion Mr. Spence is an advanced radical. He failed to secure the dogmatic assent of many in his congregation to his individual views; but as a man and as a minister he was generally held in high esteem. His alliance with the Unitarians does not indicate any recent change of views; and it is a remarkable sign of the times, that he has been allowed for eight years to live in peace in Congregational fellowship while preaching and teaching the doctrines of that branch of the Church which he has finally joined.

SETTLED PASTORS

Probably ninety per cent. of the men in the active pastorate of our churches in Wisconsin have come to their present work since 1900, but now and then we find an exception. Last May Rev. Edward H. Smith of Oshkosh rounded out twenty years of service with First Church. Rev. Henry Faville, D. D., is on his nineteenth year at La Crosse. Dr. E. G. Updike has been sixteen years at Madison. At Plymouth Church, Milwaukee, Judson Titsworth—he needs no title—is beginning his twenty-fourth year of service. These figures show that the day of settled pastorates is not over, but these instances are the rare exception. The rule in our churches is an itinerancy with an average pastorate of three to five years.

RECENT CHANGES

One of the happiest of recent changes is the return of Rev. Arthur E. Leonard to Menasha for a second pastorate. His singularly fruitful ministry there was closed in 1904 by severe illness. With great reluctance his resignation was accepted by the people and their affections still clung to him when he was ministering to another field. After the resignation of Rev. E. G. Crowdis last May, their hearts turned again to Pastor Leonard and his new work in the old field has already begun. His pulpit in Columbus was soon filled by the call of Rev. Robert Hopkin from Cleveland, Ohio. Baraboo, after some months of waiting, finally called Rev. L. A. Goddard of Redding. His work is beginning auspiciously in a field left in fine condition by his predecessor, Rev. J. E. Sarles, now of Viroqua.

J. H. C.

Woman's Board Friday Meeting

CONGREGATIONAL HOUSE, BOSTON, OCT. 19

The meeting was led by Miss Lucy M. Fay, for several years president of the Board of the Pacific, and later, for some years, a director of the board in Boston.

Extracts from letters from Miss Ilse G. Pohl reported the Smyrna kindergarten very much alive and needing "prayers and money, dolls and pictures and whatever friends of little children know to hang on Christmas trees or for decoration on the walls of schoolrooms." Miss Lamson reported success in filling, at least temporarily, a vacancy in the corps of teachers at the Marsovan School, as Miss Myra Barnes, formerly in Central Turkey, at present in Europe, consents to take the position. Miss Hammond of Chihuahua, and Mrs. Tewksbury of China, were among other speakers.

Installation at Marlboro, Mass.

Union Church, Marlboro, is the metropolitan church of Middlesex South Conference. This important pulpit, made vacant by the retirement of Rev. L. B. Goodrich, was filled Sept. 26, by the installation of Rev. Albert H. Wheelock. His statement of religious experience was refreshingly frank and highly appreciated by the council. Special impressiveness was lent the service by the fact that the charge was given by a pastor of Mr. Wheelock's boyhood, Rev. W. J. Batt of Concord, and by the presence of Mr. Wheelock's aged father, an honored Christian layman, now a member of the Marlboro church. The sermon by Mr. Goodrich was strong and timely.

Mr. Wheelock is a preacher of distinct natural gifts and has held pastorates at Hingham, Mills

and Pepperell. His hobby is agriculture. He is chaplain of the State Grange, and has been invited to lecture under the State Board of Agriculture. With a strong, united membership and a renovated house of worship Union Church has bright prospects of expanding life under Mr. Wheelock's energetic leadership.

F. S. H.

Meetings and Events to Come

BOSTON MINISTERS' MEETING, Pilgrim Hall, Boston, Oct. 29, 10.30 A. M. Speaker, Rev. George C. Adams, D. D., pastor of First Church, San Francisco, Cal.

SUNDAY SCHOOL NORMAL CLASS, Dr. W. T. McElveen, leader, Lorimer Hall, Tremont Temple, Saturdays, 2.30 P. M.

WOMAN'S HOME MISSIONARY ASSOCIATION, annual meeting, Park Street Church, Boston, Oct. 31, 10.30 A. M., 2 P. M.

SUFFOLK ASSOCIATION, Sound Avenue Church, Riverhead, N. Y., Oct. 31 and Nov. 1.

ANDOVER AND WOBURN BRANCH, WOMAN'S BOARD OF MISSIONS, Bedford, Mass., Nov. 1, 10.30 A. M. and 2 P. M. Luncheon, 25 cents.

WOMAN'S BOARD OF MISSIONS, annual meeting, Portland, Me., Nov. 14, 15.

FALL STATE MEETINGS

Additions or corrections should be promptly sent.		
Rhode Island,	Slater'sville,	Oct. 30
Georgia Conference,	Cochran,	Nov. 1
Connecticut,	Naugatuck,	Nov. 13-15
Alabama,	East Tallapoosa,	Nov. 14
Georgia Convention,	Thomasville,	Nov. 15-18
South Carolina,	Greensboro,	Nov. 15-18
Mississippi,	Meridan,	Dec. 14-16

Deaths

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

BUSHEE-In Woonsocket, R. I., Oct. 9, Rev. William A. Bushee, for thirty-four years minister in Vermont and New Hampshire.

FRENCH-In Kalamazoo, Mich., at the home of her daughter, Mrs. M. J. Bigelow, Mrs. Anna Fisher French, daughter of the late Rev. James Pond Fisher and widow of Phineas French. Born in Deering, N. H., in 1829, her married life from 1850 to 1865 was spent in Bedford, N. H., where she gave a mother's care to twelve children, seven of them her own by birth. The years of her widowhood she lived in Nashua, N. H., Woburn, Mass., and Kalamazoo, where she entered into rest, falling asleep quietly on the evening of Oct. 4.

HINSDALE-In Pittsfield, Oct. 3, Frank W. Hinsdale aged 80 yrs. Funeral services were held at the home of his brother, 54 Wendell Avenue, Saturday, Oct. 6. Interment at Hinsdale, Mass.

RAYMOND-In Glastonbury, Ct., Oct. 15, Mary Elizabeth, widow of Francis Henry Raymond, in the 72d year of her age. "Blessed are the dead who die in the Lord."

REV. WILLIAM GRASSIE, D. D.

Rev. William Grassie, D. D., who died at his home in Meadville, Pa., Oct. 12, in his eighty-fourth year, was a graduate of Amherst, Class of 1852, and of Andover in 1855. The whole period of his active Christian ministry of more than fifty years was in connection with the Presbytery of Erie, Pa., by which body he was ordained Oct. 4, 1855. His last pastoral charge of over twenty-five years was at Cambridge Springs, Pa. There they buried him. A man honored and beloved.

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The Christian's Mountain Top

(Y. P. S. C. E. Prayer Meeting)

BY REV. H. A. BRIDGMAN

Topic, Nov. 4-10. The Blessedness of Communion with Christ. John 14: 15-26

Whence the idea came. This idea of the reality of fellowship with Jesus Christ is firmly rooted in the minds of millions of persons the world over. They can hardly be classed as fanatics and dupes. The idea came to them from the preceding generation, which in turn got it from its predecessors. In fact, since Jesus was on earth there have never been lacking those who said with apparent sincerity, and often with great humility, that they knew what it was to have first-hand knowledge of and joyous communion with the One who was crucified on the cross in the days when Pontius Pilate was governor of Judea, and if we go back to the first Christians in our search for the origin of the idea, we shall find that Jesus himself put it into their heads. It had never been believed before that after a man was dead and buried he could maintain as close and vital a relation to his friends as he had upon the earth. It took a good deal of time for the disciples to grasp Jesus' thought even though he repeated it over and over again in these wonderful chapters of John. While they were still doubting he came to them in his risen glory to take away the last vestige of unbelief. If we read the Gospels aright then this thought of Jesus' continued nearness to his followers was not an invention of theirs but a direct and insistent word from him to which the Christian Church through the centuries owes its vitality and power.

How realized. Sometimes I think we make this matter too mysterious and difficult. It seemed to Jesus a simple affair. He said that just one thing was essential and that was a steady purpose to keep his commandments. We get troubled and despondent now and then and think we must run off to Northfield or Keswick or to some other spiritual retreat when the means of coming into communication with Jesus are close at hand. We do not even have to read devotional books, helpful as they may be when judiciously partaken of. We do not have to work ourselves up to some pitch of enthusiasm. All we need to do is to begin and practice the precepts of Jesus just as we are and where we are. That is the only way to fellowship with him and with his Father and ours. Stop fretting and fuming then, stop saying that this is an impossibility. Go to work and do, in his spirit, the thing that Christ commands, and then if the fellowship does not come it won't be your fault.

Of course to find out what he wants us to do we shall have to read often the books that contain his expressed wishes. Moreover, we must expect to go from stage to stage. No rollicking child, no healthy schoolboy or girl can expect to have the Christian experience of the ripened saint who is content to sit with her Bible on her knees all Sunday afternoon, seeing things invisible, hearing voices inaudible. Let us be reasonable and patient in what we expect of ourselves and of others.

The purpose. This communion is not an end in itself. It is in the interests of better service, fuller conquest of sin and self and in others. Beware of coveting that kind of communion which is had through the slighting of known duty, sought chiefly because it induces certain pleasurable sensations. Religion was never meant simply to tickle the emotions. Remember that fine poem of Longfellow's in which he represents Christ coming to a monk in his narrow cell and just as the delighted man is beginning his sweet communion with his Master the bell of the monastery rings summoning the monk to a certain task. He hates to go but the sense of duty triumphs and when he returns to his cell the Master is still there and says to him, "Hadst thou stayed I must have fled."

Cincinnati Letter

THEOLOGICAL

Lane Seminary opened with an enrollment of thirty or more students, the largest in many a year. Its theological conservatism evidently has something to do with this growing popular favor. Dr. Watson, the strong preacher of the Second Presbyterian Church, has moved to Walnut Hills, and adds to his pastoral duties three hours weekly as professor in homiletics. Professor Mack has recatalogued the library, exhuming many rare and forgotten books and making available a reference library of old volumes of great value. Ministers in the local presbytery manifest new interest in the seminary's prosperity and work.

CIVIC

Mayor Dempsey seems strangely indifferent to the reform or independent element that secured his election. He is not only narrowly partisan but evidently the instrument of the Roman Church in forwarding its growing power in the city. The reaction and disgust occasioned by this narrowness and incompetence will unquestionably bring the corrupt political machine, for which Cincinnati had become notorious, back into power at the next municipal election. The death of Governor Patterson was a great disappointment to the virtuous element in the state that secured, by his election, the overthrow of the gang.

ECCLESIASTICAL

Columbia is the only one pastorless. Dr. C. E. Dickinson, though past seventy, was immediately called to Belpre at the close of his pastorate here last June. Some of our strong preachers began their ministry at Columbia and the opportunity for some stirring young minister to "make a record" is again open.

Rev. R. W. and Rev. Bertha J. Harris conducted tent work as an adjunct to their church activities at Storrs during the summer. This worthy couple have a special gift for evangelism among working people. Some striking conversions occurred. A young husband and wife who recently deserted their babe at one of the hotels, leaving it uncared for and starving in a locked room, were thoroughly awakened and renewed in heart. They at once went to the hospital, made themselves known as the parents of the unidentified child and now cherish it with great affection and happiness. The reversal of life through the miracle of grace has never been more strikingly illustrated in any revival incident here.

Walnut Hills continues its material improvements, which include exterior renovation, and new motor and new action for the organ, all at an expense of \$1,200 or more. The organ, though very old, is one of the finest in quality in the city; it was brought from Boston in 1854 entirely by ship, via New Orleans and the Mississippi and Ohio Rivers and was used in the Seventh Street Church until its removal to Walnut Hills in 1884. D. M. P.

Whatever we are doing we cannot be pleasing Him if we are not happy ourselves.—John Ruskin.

No matter how well children are after their holidays, the confinement and close air of the school-room soon affect their health

Scott's Emulsion

builds new blood and fat. Keeps children vigorous, strong and healthy.

ALL DRUGGISTS: 50c. AND \$1.00.



Church and Ministerial Record

Calls

BOLGER, THOS. F., Tempe, Ariz., accepts call to Highmore, S. D., for six months.
BRECKINRIDGE, DAN'L M., Hammond, La., to Fairhope, Ala., for six months, to begin Nov. 1.
CHANT, G. H., to Dawson, Minn. Accepts.
CRAWFORD, WM., Mazomanie, Wis., to serve local church until April. Accepts.
DAVIES, ARTHUR, GOMER, I., to Pleasant Valley and Duncan, S. D. Accepts, and is at work.
ELVIN, JAS., S. Ashburnham, Mass., unanimously called to E. Douglass. Accepts.
FISHER, JESSE L., to remain indefinitely at Lewis, Io., with increased salary.
FURBUSH, A. CHESLEY, formerly of Wilton, Me., to Gilbert Memorial Ch., Georgetown, Ct. Accepts.
HALL, FRED E., Park Falls, Wis., to Centralia, Kan.
HALL, FRED L. (He), to remain a second year at Danbury, Neb. Accepts.
HAMPTON, WM. S., Dodge, Neb., to Uehling. Accepts.
HOBBS, EDWIN, Saskatoon, Can., to Lake Benton, Minn. Declines.
HOLCOMBE, GILBERT T., Brule, Wis., to First Ch., Amarillo, Tex. Accepts, and is at work.
KIDDER, SAM'L T., Ripon, Wis., to S. Kaukauna.
LONG, SAM'L A., Wataga, Ill., accepts call to Byron, to begin Nov. 1.
MYGATT, ALBERT, BASSETT, NEB., to Herrick, S. D., and vicinity. Accepts, and is at work.
NEWLANDS, ROBT W., Cheshire, Ct., to Eglington St. Cong'l Ch., Glasgow, Scotland, succeeding Dr. James Ross, who served the church 25 years. Accepts.
NORRIS, THOS. F., Riverside, R. I., to Plympton, Mass. Accepts, and is on the field.
SWERTFAGER, GEO. A., to remain at Dodge Center, Minn.
TAYLOR, GEO. E., Pierce, Neb., accepts call to Syracuse.
TRUSSELL, WM. F., to remain at Detroit, Minn. Accepts.
WILKINSON, WM. A., Minneapolis, Minn., to Hartland, Wis. Accepts, and is at work.

Ordinations and Installations

ALLEN, MELVIN J., i. Southwick, Mass., Oct. 16. Sermon, Dr. P. S. Moxon; other parts, Rev. Messrs. S. G. Wood, W. C. Gordon, H. G. Pillsbury, C. N. Lovell and W. J. Halse.
SMITH, ROBT S., Yale Sem., o. Montclair, N. J., Oct. 15. Parts taken by Dr. A. H. Bradford, Prof. F. C. Porter, Rev. Messrs. L. F. Berry, D. B. Eddy and others. Mr. Smith is to serve as assistant pastor at Montclair First.

Resignations

AKESON, LUDWIG, Second Swedish Ch., Worcester, Mass., to take effect Jan. 1. He is to travel through the West and Southwest.
BUXTON, ALBERT J., S. Kaukauna, Wis.
ELVIN, JAS., S. Ashburnham, Mass.
HALL, FRED E., Park Falls, Wis.
HAMPTON, WM. S., Dodge, Neb.
MARSHALL, CHAS. G., First Ch., Britt, Io., because of urgent business interests, after a pastorate of five and a half years.
MCCORKLE, WM. A., Orient, Io.
NEWLANDS, ROBT W., Cheshire, Ct., after a pastorate of over five years.
STRONG, WM. E., First Ch., Amherst, Mass., to become associate editorial secretary of the American Board.
TAYLOR, GEO. E., Pierce, Neb., after a six-year pastorate.

Stated Supplies

MCCORD, ARCHIBALD, recently pastor of Plymouth Ch., Providence, R. I., to be acting pastor of Rollstone Ch., Fitchburg, Mass., for one year, during the illness and absence of Rev. W. O. Conrad.

Churches Organized and Recognized

BINGER and VERDEN, OKL., rec. and Binger's house of worship dedicated, Oct. 14, with sermon by Dr. J. D. Kingsbury. Rev. A. T. Scroggin is pastor of both churches.
BURKE, VT., Second, 15 Oct., 20 members. Supplied by Rev. O. E. Hardy, East Burke. The church occupies the old union meeting house erected in 1825, and thoroughly renovated in 1896 through the liberality of Mr. A. B. Darling of the Fifth Avenue Hotel, New York. The First Church, which celebrates its centennial February, 1907, was moved from this house to East Burke in 1865.
RIDGEFIELD PARK, N. J., — Oct., 45 members, Rev. Albert L. Wilson, pastor. Church has purchased lots for a building.
TRENTON, N. J., Colored, org. and rec. — Oct., 28 members. It owns its building and is ministered to by Rev. C. N. Horn, a Hampton graduate, who, having a good government position, gives his services practically free for the present.

Congregational Clubs

FALL MEETINGS

CONNECTICUT VALLEY, at Springfield, Mass., Sept. 25. Robert Lincoln O'Brien, long Washington correspondent and now editor of the Boston Transcript, on The Sensational Growth of Uncle Sam's Business.
ESSEX, meeting at Salem, Mass., Oct. 15. Rev. J. S. Williamson, on Religious Aspects of English and Scotch Life.
LINCOLN, NRS., at Plymouth Ch., Oct. 2. Chancellor E. B. Andrews, on The Decline of Culture.
RHODE ISLAND, in Providence. Prof. William Knox of Union Sem., on The East and the West. New president, Rev. F. J. Goodwin of Pawtucket.

Spiritual Growth

AUBURN, ME., High St., Rev. G. W. Fiske. Accessions in three years, 68.
BRANDON, VT.—Forty members, most of them adults, received during Rev. F. Lauriston Bullard's first year. Men's Club has 70 members.
LYNDONVILLE, VT., Rev. E. G. French. Since January, 1905, 51 accessions, attendance and benevolence more than doubled.
NORTH ADAMS, MASS.—In the three years of Dr. T. E. Busfield's pastorate, 188 members received, 36 last year. Church debt also raised.
RIVER EDGE, N. J., Dr. Henry Lewis. Membership of this seven-year-old church grown from 29 to 88.

Unusual Features

AMHERST, N. H., Rev. C. E. White. Ownership of house of worship shared by town and church. Town owns bell deck, owns and cares for clock and steeple and has an interest in basement, which has been used as town hall. In 1800 the state legislature assembled in this church.
BOSTON, MASS., Neponset, Rev. C. H. Washburn. The Neponset Brotherhood, at its fall reunion, gave each member two minutes in which to tell a truthful fish story or other vacation experience, and discussed the adoption of simplified spelling. The address was by Dr. W. B. Currier of Lynn, an expert, on Fraternity.
CLEVELAND, O., Hough Ave., Rev. C. W. Carroll. Exhibit of Anti-Tuberculosis League.
LOWELL, MASS., High St., Rev. A. C. Ferrin. Sunday Noon Seminar, led by pastor, under auspices of Men's Club. Subject, Ethical and Sociological Teachings of the Sermon on the Mount. Some current topic on last Sunday of each month. "Discussions will be marked by freedom, frankness, sincerity and charity."
LOWELL, MASS., Pawtucket, Rev. E. R. Smith. Foreign Missionary Society begins the study of Christus Redemptor, a work on the islands of the Pacific.

PHILLIPSTON, MASS., Rev. W. L. Muttart. A Sunday in early fall appointed as Parents' Sunday, when the pastor preaches on the religious education of the young.

RAPID CITY, S. D.—For 19 years the teacher of the primary department of the Sunday school, Mrs. J. B. Gossage, has given flower seeds to the pupils every spring, and in the fall a flower reception is held in the church, when flowers and ice cream are sold. The juvenile gardeners have hosts of friends and patrons, who aid in making the festival a success.

SOUTH LAWRENCE, MASS., Rev. G. E. Lovejoy. Popular Sunday evening meetings with printed order of service and special musical features, including the Arlington male quartet.

SPOKANE, WN.—Home for servant girls, located in Swedish Temple, Rev. J. E. Seth, pastor. Here they can stay when out of work. Positions are secured for them without cost to servant or mistress.

SPRINGFIELD, O., First, Rev. H. A. Atkinson. The Men's Club took charge of a week's special services. Forty men pledged themselves to be present for a week and do all that they could. They kept their pledge! The meetings were a success. The list of topics for its monthly meetings is of notable interest.

Material Gain

ATHOL, MASS., Rev. C. O. Eames. Repairs and improvements on church edifice, costing nearly \$4,000, include steel ceiling, new walls, ten memorial windows, electric lights, ventilating system, new furnaces and painting of exterior. Service of rededication held Sept. 30.

ATTLEBORO, MASS., Second.—Handsome bronze fence, costing \$1,000, erected by N. Y., N. H. and H. R. R. in connection with necessary alterations on church property.

BRANDON, VT.—In Rev. Lauriston Bullard's first year, parsonage repaired at cost of \$450, two J. & R. Lamb memorial windows put in, costing \$2,000 each; new organ in immediate prospect; pastor's salary increased \$400.


CALUMET, MICH., First, Rev. L. K. Long. Complete interior renovation, including addition to steam and electric plants.

DORSET, VT., Rev. C. L. Carhart. House of worship and lecture room repaired at cost of \$2,000, practically paid.

EAST BRIDGEWATER, MASS., Union Cong'l, Rev. W. S. A. Miller. Mortgage of \$500 paid, freeing church of debt; \$500 raised for steam plant and minor repairs; pastor voted increase of salary.


EVERETT, MASS., First, Rev. W. I. Sweet. Jubilee held and \$2,000 mortgage burned, with addresses from Rev. E. T. Pitts, G. Y. Washburn and Dr. W. H. Bolster, former pastors, by Mayor Boynton and neighboring clergymen.

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Association of Southern California

Representatives of the Southern California churches met, Oct. 8-11, at Claremont, the seat of Pomona College. It is a beautiful spot for a great Christian school, such as Pomona is rapidly coming to be. A union is practically consummated with the Disciples in this section and is under consideration with the Baptists, by which it is hoped that Claremont soon will become the educational center of all three denominations. These great events have already cast their shadow in an extraordinarily large class of Freshmen.

A tender memorial service was held in memory of the venerable Father Sherlock Bristol, the pioneer preacher, who had just passed away at the age of ninety-two. The life of this veteran campaigner for God was reviewed by several, while many testified to his helpfulness in their lives. For years out of the active work of the ministry, he had kept intense interest in the churches and ministers of this association, praying for them all daily by name, and looked upon by many almost as a patron saint.

The papers and addresses were inspiring. A fair example was the paper presented by Rev. Dana W. Bartlett, the beloved settlement worker of Los Angeles, on the mission and spirit of the church, in which he showed his ability to discern the signs of the times and his willingness to join in the atonement for society's salvation. Papers and discussions on the dynamic of Christianity brought out the fact that we believe in our religion here not merely as good philosophy, but as the power of God unto salvation. Dr. J. H. Williams of Redlands was the preacher, and his sermon was a spiritual and sincere presentation of Christianity in the light of modern thought. Interesting sessions were devoted to the Sunday school and young people's work. We were favored in the presence of Drs. Rice and Richards, who represented the national societies for Ministerial Relief and Church Building.

While the time of our associations is mainly pre-empted by the program of speeches, the main interest resides in the business done. The fact that all business must go through in double quick time does not prevent a large amount of constructive legislation at every annual session. Among the achievements this year may be named the formation of a young people's department. Delegates from the Endeavor societies are henceforth to meet with the association to discuss their work. Rev. R. B. Larkin of Ontario was elected as financial secretary of the work among the societies, and is expected to stimulate study and gifts.

Several changes were proposed in the constitution, to be voted on next year. A committee was appointed to report on the formation of a ministerial bureau. Action was taken requesting the authorities of Andover to delay action regarding removal to Cambridge until representative Congregationalists could confer with them regarding work for our foreign-speaking ministers. A resolution was passed in favor of more stringent divorce laws and pledging the ministry to greater care as to remarriage of those divorced.

The deep interest taken in evangelism was shown in the action of the association favoring the office of state evangelist. The unanimous sentiment was to secure Rev. J. R. Knodell if possible, and a guarantee fund of \$700, to be increased to \$1,000, was secured during the meeting, to enable the committee to promise a regular salary.

Another matter of great importance was the appointment of a committee on fair treatment of Asiatics. Chinamen now appear to have no rights that officials are bound to respect, and are constantly being deported on failure to prove themselves innocent of coming into the country in violation of the law! While both parties have been frightened into adopting planks against all Asiatics, the Christian sentiment is all for fair play, and there was both unanimity and deep feeling shown in the resolutions adopted declaring for the rights of Chinese and Japanese under the laws.

While there was no report this year on the state of religion in the churches, it was indicated when Treasurer Herrick of our self-supporting Home Missionary Society reported prospects for the year to be that nearly \$10,000 would be raised, which is very much more than we should have been allowed to expend on this field had we remained "dependent." The report of the foreign missionary committee was even more encouraging, gifts having increased in one year from \$6,580 to \$14,725, \$5,000 above the million dollar line.

The association was blessed in the fine new edifice in which it met, in the entertaining pastor, Dr. Henry Kingman, in the moderator and assistant moderator, Rev. C. P. Dorland of Long Beach and Mr. George W. Marston of San Diego, and it rejoices in the expectation of meeting next year at Riverside.

J. A. H.

A Mild Laxative

Ask your doctor to name some of the results of constipation. His long list will begin with sick-headache, biliousness, dyspepsia, thin blood, bad skin. Then ask him if he would recommend your using Ayer's Pills for constipation. Just one pill at bedtime.

We have no secrets! We publish the formulas of all our preparations.

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Wants

Notices under this heading, not exceeding five lines (eight words to the line), cost subscribers fifty cents each insertion. Additional lines ten cents each per insertion.

Wanted. Skillful housekeeper. 4 adults, easy position, permanent if suited. References. Write 32 Church Street, Westboro, Mass.

We Have not enough capable men to fill the high-grade business and technical positions now on our list; write for booklet. Hapgoods, 305 Broadway, New York.

Young woman wishes employment—nurse, attendant, companion—experienced in nervous cases. References. Address Attendant, 43, care The Congregationalist, Boston, Mass.

Prominent Congregational Clergyman, about to return East, solicits correspondence with Supply Committees for pastorate. Educational centers preferred. References. Address A. S., 1519 Fairview Street, Berkeley, Cal.

Farms of various sizes at moderate prices in a country community where there are good schools and a live Congregational church near some of the most thriving cities of Connecticut. Address "Rural," 43, care The Congregationalist, Boston, Mass.

A Presbyterian Minister aged 35, holding a pastorate, will correspond with a Congregational church requiring a progressive pastor. Salary at least \$1,000. References furnished. Address F. A. G., 43, care The Congregationalist, Boston, Mass.

Wanted. Man for general work, physician's family, 18 miles from Boston. Good home, light work, no night work. Good place for elderly man or convalescent who wants outside work. \$5 per month. Address with references P. O. Box 1251, Boston, Mass.

Winthrop Beach, Mass. Two sunny rooms with board, steam heat, unexcelled table, in charge of a professional dietitian. Quiet family house, near water. The fall tides are heavily freighted with Old Ocean's health-giving tonic. Address The Hawthorne.

Byington's "A Quiet Talk about Higher Criticism and the Bible" explains in everyday language just what Higher Criticism is and how it works. "A very sensible view of some hotly disputed points."—*Christian Endeavor World*. 10 cents a copy. Sold at Boston Congregational Bookstore, and Pilgrim Press, 156 Fifth Avenue, New York.

Wants

Wanted a small farm 10 acres or more near some pleasant village in southeastern New Hampshire or eastern Massachusetts. Must have good buildings. Send description, lowest price, terms and photos to Z. H., 43, care The Congregationalist, Boston, Mass.

Salesmen needed immediately on salary and commission. Embroideries, dress goods, electrical supplies, laces, silks and trimmings, stoves, paints and varnishes, leather belting, hardware, drugs, groceries, flour, metals. Call or write Business Opportunity Co., 1 Union Square, New York.

Winter Accommodations at "Edgewood Lodge," Norfolk, Ct., for a few refined persons. Near beautiful Public Library. Modern house, central, homelike, sanitary. No invalids. Sitting room and sun-parlor on second floor. Ten and twelve dollars weekly. Address Mrs. John C. Kendall.

Congregationalists Wanted to spend a comfortable, healthful winter. Beautiful forest; delightful seashore; climate of sunshine; charming community; no saloons but churches, schools and clean environment. Write Rev. J. H. Goodell, Pacific Grove, Cal. This is not a money scheme.

Home in a Minister's Family desired by a lady who is expert in stenography and typewriting, as well as skillful with her needle and accustomed to children. A congenial home an object as well as fair compensation. Exceptional references. Address "Home," 43, care The Congregationalist, Boston, Mass.

Highland Hall. A homelike sanatorium for a limited number of patients, located in a healthful and attractive suburb of Boston. Experienced nurses and resident physician in charge. Excellent cuisine. House situated on high ground, with southwestern exposure. Address S. L. Eaton, M. D., Newton Highlands, Mass.

For Sale. A part of an estate in North Woburn, Mass., containing about three acres of land in heart of the village. Near depot and elevated road to Boston, 20 best house lots, an old colonial house, 2-story, outbuildings, barn, on Main Street, 540 feet, 12 miles to Boston, will be sold very low price, time on large part, and several other residences with land to suit, near stations, suburban homes, modern, all low price. Inquire by letter or call and see the property, and I will satisfy you of the value for investment or for residence. Cornelius L. Babcock, Agent, 79 Elm Street, North Woburn.

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The Hartford Gospel Wagon

BY REV. HENRY B. ROBERTS
Secretary of Connecticut Bible Society

Among the established religious institutions of Hartford is the gospel wagon which has been run now for ten summers. It is a little chapel on wheels, fifteen feet, nine inches long, and ten feet, four inches high, with a platform on either side which folds up when not in use. It seats twenty-two persons and is fitted with revolving seats so that the singers and musicians can face the audience. This church on wheels is drawn by two horses and on board are a small organ, two cornetists and a band of singers with speakers and manager. Every Sunday the past summer, two and sometimes three meetings have been held. The advantage of this sort of church is that if the people will not come to it, it comes to the people. The favorite spots where the wagon has been driven have been a corner in the slum district, a square in the business section and a nook in a park in the manufacturing district where the workers live.

A printed sheet is distributed, on one side of which is helpful reading matter, and on the other are sixteen English and three Italian hymns. An abundant supply is always carried so that every one can have a copy from which to sing. The tunes are bright and catchy, so that the crowd soon learns them and can join with the choir. It is quite common at the close of the season to hear the gamins whistling them on the streets. The clergymen of the city and lay workers are the preachers. Great skill is often shown in the adaptation of the message to the hearers. One of our pastors found he had an audience of Russian Jews before him and chose for his text the Third Commandment, extolled the law and warned his hearers against profanity. Still another of our foremost ministers, famed for his polished diction, finding a crowd from the slums before him talked about Zacheus and described him as "a measly little grafter."

The work this year has been especially successful among Italians, due to the eloquent addresses of Rev. Pasquale De Carlo, pastor of the Italian Congregational church, just called to Detroit. Rev. Francesco Vodola, recently a Roman priest, has assisted. That the Italian preaching is as practical as the English is shown by the remark of an Irish policeman who caught the word stiletto in the liquid flow of Italian. He nudged one of the wagon party, and said: "Do you mind that now? He is talking to them about carrying knives. That's the kind of preaching them Dagoes made." That they are becoming Americanized is shown by a woman who went back to Italy but soon returned to Hartford and was so glad to be home that she kissed the doorsteps. That they can bear further Americanization is shown by the Italian sent to the hospital, who before entering the surgical ward was thoroughly scrubbed. The nurse said that he made more fuss over the bath than over the operation. The gospel wagon has had its share in helping the Italians to be better citizens and better Christians.

The ownership of the wagon and a set of harnesses is vested in the Gospel Wagon Association, which has an executive committee of five business men and four clergymen

and has met all expenses except the salary of the superintendent. The Connecticut Bible Society has given the services of Mr. Raymond.

Education

Barton Hall, a building of the American Girls' College of Constantinople, was burned last December. A portion of it is being rebuilt, Mrs. Henry F. Durant of Wellesley

having given the money for this purpose. Sixteen nationalities are represented among the students. Miss Clara Loring Newell, a graduate of Mt. Holyoke, who was on her way to take the position of instructor of chemistry and biology, died in Antwerp, Sept. 11. She was accompanied by Dr. Patrick, president of the college. In spite of the loss by the fire and restriction of accommodations, the applications for admission have increased and the dormitories are crowded, though many have been turned away.



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SKIN PURIFICATION.

Effected by Cuticura Soap, Ointment, and Pills when All Else Fails.

The agonizing itching and burning of the skin, as in eczema; the frightful scaling, as in psoriasis; the loss of hair and crusting of scalp, as in scald head; the facial disfigurement, as in acne and ringworm; the awful suffering of infants and anxiety of worn-out parents, as in milk crust, tetter, eczema or salt rheum—all demand a remedy of almost superhuman virtues to successfully cope with them. That Cuticura Soap, Ointment and Pills are such stands proven by the testimony of the civilized world. [Adv.]

In and Around Boston

Ten Years in a Modern Suburb

The exceptional circumstances leading to the planting of Layden Church, Brookline, and its substantial development during the decade give more than ordinary interest to the decennial to be observed Nov. 4, 5, in the exercises of which Drs. George A. Gordon, Nehemiah Boynton and Reuben Thomas, Mr. Samuel B. Capen and others will have part. The church represented at the start that spirit of co-operation in Boston Congregationalism which began to be evinced ten years ago and which has been growing steadily. The gift of \$500 by the then recently formed Congregational Church Union permitted calling Rev. Harris G. Hale and the formation of the church. But the church was soon on its feet after this friendly aid was extended, and has illustrated during these years the type of work which Congregationalism can do in a prosperous and cultured suburban community. It has raised about \$100,000, and though it has had its own building problem it has never adopted a niggardly policy toward the benevolence of the denomination. It has paid back into the treasury of the Congregational Union more than it ever received and its benevolent gifts in other directions aggregate \$18,000. It now owns a handsome chapel costing, with the land, \$45,000 and the remaining indebtedness having just been cleared away, the burning of the mortgage will be one of the happy features of the coming celebration. This clears the ground for the erection ere long for a more commodious house of worship.

The pews have always been free and whatever sentiment existed at the outset in favor

of the rental system has hardly survived these ten years. The church has been fortunate to have had its business affairs in the control of conservative yet progressive business and professional men. During the decade 177 persons have been connected with it by actual membership while its constituency has been considerably larger. It has done a quiet but thorough educational and inspirational work, consonant with the highest Congregational ideals and has been blessed by the able preaching and faithful pastoral labors of Rev. Harris G. Hale from the moment of its organization.

Nine Decades of City Mission Work

The City Missionary Society, Mr. Richard H. Stearns president, entered upon its fall work with all bills paid. The society will close the year free from debt, the thirty-first year in succession with a similar record, and the twenty-fourth since special contributions were solicited to prevent a debt. This keeping expenditures within receipts commends the society to business men. Its work goes on through summer's heat and winter's cold. The past season has been an unusually successful one in preaching the gospel of summer recreation. Larger gifts than in 1905 came to the Fresh Air Fund. There were distributed 22,418 street car tickets and 5,040 harbor tickets; 7,195 persons, including those sent to Rosemary Cottage, Elliot, Me., enjoyed a day's outing or a visit in the country. Other departments were not neglected. During the three summer months 10,309 visits were made, 680 to the sick. The latter class always receives special attention, admittance being obtained for some to hospitals, and for others medicine or personal care being provided at their homes. Employment was found for 113 persons. Ninety-one children were brought into Sunday school. This "ministry at large" touches the hearts and homes of the common people the year round.

At one meeting there were present 142 mothers and children. Ten children were baptized. Besides Americans, in the congregation were Norwegians, Swedes, Danes, Germans, English, Scotch, Irish, French and Armenians. This helps to solve the problem of immigration in the right way. Personal ministry is given by workers of intelligence and experience. Twenty-two are now in the field, and another missionary will soon be appointed.

The City Missionary Society was founded, Oct. 9, 1816, ninety years ago this month. Is not this a good time to make special offerings to this organization, which though venerable in years is manifesting the activities of youth? Efforts are being made to endow churches. Why not endow the City Missionary Society? Who will make the first offering for this purpose?

The Young Men's Congregational Club

Ten years have passed since this club was organized, and seven of its ten presidents sat down with other diners at the first meeting of the new year held at Hotel Copley last week. The membership roll of one hundred and fifty is now complete and a waiting list has begun. President Davidson of Newtonville, summoned his former pastor, Rev. Ozora S. Davis, now of New Britain, Ct., to speak on The Social Point of View, and his present pastor, Rev. J. T. Stocking, to serve as chaplain. Dr. Davis did two things. He aroused his hearers to a truer appreciation of the insistent call upon our Congregational churches and our older Anglo Saxon stock to disciple incoming foreigners with the New Testament gospel and with the fundamentals of American democracy, and he made very clear his own contempt for a certain type of rich man now prominent in American society who is very pious, impeccable in his private morals, etc.,

Continued on page 557.

[Publisher's Department]

PIMPLES, BLACKHEADS—

Get Rid of All Your Face Troubles in a Few Days' Time With the Wonderful Stuart Calcium Wafers.

Trial Package Sent Free.

You cannot have an attractive face or a beautiful complexion when your blood is in bad order and full of impurities. Impure blood means an impure face, always.

The most wonderful as well as the most rapid blood cleanser is Stuart's Calcium Wafers. You use them for a few days and the difference tells in your face right away.

Most blood purifiers and skin treatments are full of poison. Stuart's Calcium Wafers are guaranteed free from any poison, mercury, drug or opiate. They are as harmless as water, but the results are astonishing.

The worst cases of skin diseases have been cured in a week by this quick-acting remedy. It contains the most effective working power of any purifier ever discovered—calcium sulphide. Most blood and skin treatments are terribly slow. Stuart's Calcium Wafers have cured boils in three days. Every particle of impurity is driven out of your system completely, never to return, and it is done without deranging your system in the slightest.

No matter what your trouble is, whether pimples, blotches, blackheads, rash, tetter, eczema or scabby crusts, you can solemnly depend upon Stuart's Calcium Wafers as never-failing.

Don't be any longer humiliated by having a splotchy face. Don't have strangers stare at you or allow your friends to be ashamed of you because of your face.

Your blood makes you what you are. The men and women who forge ahead are those with pure blood and pure faces. Did you ever stop to think of that?

Stuart's Calcium Wafers are absolutely harmless, but the results—mighty satisfying to you even at the end of a week. They will make you happy because your face will be a welcome sight not only to yourself when you look in the glass, but to everybody else who knows and talks with you.

We want to prove to you that Stuart's Calcium Wafers are beyond doubt the best and quickest blood and skin purifier in the world—so we will send you a free sample as soon as we get your name and address. Send for it today and then when you have tried the sample you will not rest contented until you have bought a 50 cent box at your druggist's.

Send us your name and address today and we will at once send you by mail a sample package, free. Address F. A. Stuart Co., 51 Stuart Building, Marshall, Mich.

J. S. Waterman & Sons
Incorporated
FUNERAL UNDERTAKERS
and **EMBALMERS**
2326 and 2328 Washington St.
Adjoining Dudley Street Terminal.
All modern improvements under one roof, including offices, salesrooms, morgue, dressing rooms and chapel. Tel. Roxbury 79 or 78.

These trade-mark cross lines on every package
Cresco Grits and
(Formerly called GOUTEN GRITS)
BARLEY CRISALS,
Perfect Breakfast and Diet Health Cereals.
PANSY FLOUR for Pansy Cake and Biscuit
Unlike all other goods. Ask grocers.
For book of sample, write
FARWELL & RHINES, WATERTOWN, N. Y., U. S. A.

GOUT & RHEUMATISM
Use the Great English Remedy
BLAIR'S PILLS
Safe, Sure, Effective. 50c. & \$1.
DRUGGISTS, or 93 Henry St., Brooklyn, N. Y.

[Publisher's Department]

HUSBAND DECEIVED

But Thanked His Wife Afterwards.

A man ought not to complain if his wife puts up a little job on him when he finds out later that it was all on account of her love for him. Mighty few men would.

Sometimes a fellow gets so set in his habits that some sort of a ruse must be employed to get him to change, and if the habit, like excessive coffee drinking, is harmful, the end justifies the means—if not too severe. An Illinois woman says:

"My husband used coffee for 25 years, and almost every day.

"He had a sour stomach (dyspepsia) and a terrible pain across his kidneys a good deal of the time. This would often be so severe he could not straighten up. His complexion was a yellowish-brown color; the doctors said he had liver trouble.

"An awful headache would follow if he did not have his coffee at every meal, because he missed the drug.

"I tried to coax him to quit coffee, but he thought he could not do without it. Our little girl three years old sat by him at table and used to reach over and drink coffee from papa's cup. She got like her father—her kidneys began to trouble her.

"On account of the baby, I coaxed my husband to get a package of Postum. After the first time he drank it he had a headache and wanted his coffee. We had some coffee in the house, but I hid it and made Postum as strong as I could and he thought he was having his coffee and had no headaches.

"In one week after using Postum his color began to improve, his stomach got right, and the little girl's kidney trouble was soon all gone. My husband works hard, eats hearty and has no stomach or kidney trouble any more. After he had used Postum a month, without knowing it, I brought out the coffee. He told me to throw it away." Name given by Postum Co., Battle Creek, Mich. Read the little book, "The Road to Wellville," in packages. "There's a reason."

[Publisher's Department]

INTERESTING CONTEST

Heavy Cost of Unpaid Postage.

One of the most curious contests ever before the public was conducted by many thousand persons under the offer of the Postum Cereal Co., Ltd., of Battle Creek, Mich., for prizes of 31 boxes of gold and 300 greenbacks to those making the most words out of the letters Y-I-O Grape Nuts.

The contest was started in February, 1906, and it was arranged to have the prizes awarded on April 30, 1906.

When the public announcement appeared many persons began to form the words from these letters, sometimes the whole family being occupied evenings, a combination of amusement and education.

After a while the lists began to come in to the Postum Office and before long the volume grew until it required wagons to carry the mail. Many of the contestants were thoughtless enough to send their lists with insufficient postage and for a period it cost the Company from twenty-five to fifty-eight and sixty dollars a day to pay the unpaid postage.

Young ladies, generally those who had graduated from the high school, were employed to examine these lists and count the correct words. Webster's Dictionary was the standard and each list was very carefully corrected except those which fell below 8,000 for it soon became clear that nothing below that could win. Some of the lists required the work of a young lady for a solid week on each individual list. The work was done very carefully and accurately but the Company had no idea, at the time the offer was made, that the people would respond so generally and they were compelled to fill every available space in the offices with these young lady examiners, and notwithstanding they worked steadily, it was impossible to complete the examination until Sept. 29, over six months after the prizes should have been awarded.

This delay caused a great many inquiries and naturally created some dissatisfaction. It has been thought best to make this report in practically all of the newspapers in the United States and many of the magazines in order to make clear to the people the conditions of the contest.

Many lists contained enormous numbers of words which, under the rules, had to be eliminated. "Pegger" would count, "Peggars" would not. Some lists contained over 50,000 words, the great majority of which were cut out. The largest lists were checked over two, and in some cases, three times to insure accuracy.

The \$100.00 gold prize was won by L. D. Reese, 1227 15th Street, Denver, Col., with 9,941 correct words. The highest \$10.00 gold prize went to S. K. Fraser, Lincoln, Pa., with 9,921 correct words.

A complete list of the 331 winners with their home addresses will be sent to any contestant inquiring on a postal card.

Be sure and give name and address clearly.

This contest has cost the Company many thousand dollars, and probably has not been a profitable advertisement, nevertheless perhaps some who had never before tried Grape-Nuts food have been interested in the contest, and from trial of the food have been shown its wonderful rebuilding powers.

It teaches in a practical manner that scientifically gathered food elements can be selected from the field grains, which nature will use for rebuilding the nerve centers and brain in a way that is unmistakable to users of Grape-Nuts.

"There's a reason."

Postum Cereal Co., Ltd, Battle Creek, Mich.

It will serve the interests of all concerned if, in correspondence suggested by announcements in our ADVERTISING COLUMNS, mention is made of the fact that the advertisement was seen in *The Congregationalist*.

In and Around Boston

[Continued from page 556.]

but thoroughly anti-social in his business practices and governed in that realm by the ethics of Captain Kidd. Dr. Davis, in the compact industrial center in which he now lives, with men of thirty nationalities as fellow-citizens, and with Syrians, Persians, Jews and Italians on his church rolls, has seen and felt enough to make him competent to arouse and inspire other churches and denominational clubs which may desire to be up-to-date Congregationalists and New Englanders.

Braintree's New Pastor

The college town of Middlebury, Vt., surrenders its Congregational pastor, Rev. Thomas Simms, to the historic church in Braintree, Mass. Mr. Simms is a graduate of Wesleyan, 1883, and after a course of Methodist theological training, became pastor of a church of that order in Norwich, Ct. His Congregational pastorates have been: four years in Norwich, Ct., nine years in South Manchester, Ct., and the energetic and successful one of nearly six years, just closed at Middlebury. Mr. Simms is regarded as a wide-awake, resourceful and devoted pastor. His service at Middlebury has been marked by the reception of many members, the payment of a debt and the addition of timely features. As a preacher he has been intent upon spiritual and practical results. As a pastor and as one thoughtful of the courtesies of life, he has shown signal excellence. He has served on the school board and done much to promote the welfare of the town and his interest in the churches of the county has been unremitting and helpful.

Shakespeare as a Religious Teacher

There was a large gathering of Boston ministers in Pilgrim Hall Monday to hear Prof. W. J. Rolfe on the above subject. From the wealth of his erudition and the treasure of his original thought he brought passages and illustrations manifold to show that the great poet of humanity, while depicting life with absolute fidelity, was always on the side of virtue and conscience; and that, so far as the limitations of his art would permit, by the trend of his plots and the utterances of his life-endowed characters he preached many a sermon of justice, mercy, charity and forgiveness, which in more didactic form would have received scant welcome. The hearty and extended applause suggested that his hearers will be likely to study even more faithfully than heretofore what has been aptly termed *The Layman's Bible*.

Harvard Students and the Congregational Pastorate

The first meeting of the series planned to bring Congregational ministerial students in Harvard University into conference and fellowship with working pastors was held in Divinity Hall last week. Earnest words were spoken by Rev. S. C. Bushnell on the considerations which magnify the ministry in the thought of one who feels that Christ has called him into service. Arrangements were made for seven or eight meetings during the university years.

It will be recalled how emphatically Rev. Dr. Charles R. Brown of Oakland, after the earthquake in San Francisco, in our columns put himself on record as a believer in the essential goodness of men. There were weeks last April and May when manhood rose high in Dr. Brown's vicinity, but the subsequent record of self-interest and greed has probably given him, as well as others, a keener realization of the dualism of human nature. Roy Stannard Baker, in the November *American Magazine* closes an excellent description of the two periods in the city's evolution since the tragedy with the words "when we forget ourselves the good comes uppermost, and when we see nothing beyond our own interests we are plunged into miseries of greed."

Most makers of lamp-chimneys don't mark their wares—possibly they are ashamed to.

If I didn't make as good chimneys as I do, I wouldn't mark mine either.

I mark mine "MACBETH"—my own name—because I am proud to be known by them.

My Index—it's free—tells other reasons why my lamp-chimneys are marked and why I am proud to put my name on them. May I send it to you?

Address, MACBETH, Pittsburgh.

HUTCHINGS-VOTEY ORGAN CO.
HIGH GRADE
PIPE ORGANS
PNEUMATIC-ELECTRIC
BOSTON NEW YORK
PITTSBURG CHICAGO
Send for Booklet

WINTER SUITS

Made to Order **\$6 to \$25** New York Styles

STYLE BOOK AND SAMPLES FREE

We guarantee to fit you and satisfy you in every way, or promptly refund your money.

Only the most expensive ladies' tailors can offer you the style, fit and wide choice of fabrics found in our garments. But because we do the largest made-to-order business in women's garments in the world, our prices are really lower than the ordinary ready-made.

Our new Winter Style Book (sent free) offers you a selection from over 100 of the new Winter Models in Cloaks, Suits, Skirts and Rain Coats. We send with the Style Book a line of samples selected from over 450 of the newest fabrics.

You make your selection of style and material, have your measurements taken in your own home according to our simple measurement diagram, and within ten days after we receive your order we ship the garment to you. We have fitted over 450,000 women from measurements sent us by mail, and know we can please you.

Our Style Book illustrates and describes:
Visiting Costumes . . . \$6.00 to \$20
Tailor-Made Suits . . . \$7.50 to \$25
Stylish Skirts . . . \$3.50 to \$15
Winter Coats . . . \$6.50 to \$25
Ulsters and Rain Coats . . . \$8.75 to \$20

We prepay express charges on these garments to any part of the United States, which means a big saving to you.

We Send Free to any part of the United States our new Winter Book of New York Fashions, showing the latest styles and containing our copyrighted measurement chart; also a large assortment of samples of the newest materials. WRITE TODAY; you will receive them by return mail.

National Cloak & Suit Co.

119 and 121 West 23d St., New York.

Mail Orders Only. No Agents or Branches. Est. 18 Years.

It will serve the interest of all concerned if, in correspondence suggested by announcements in our ADVERTISING COLUMNS, mention is made of the fact that the advertisement was seen in *The Congregationalist*.

In and Around Chicago

(The *Congregationalist* may be found in Chicago at the *Congregational bookstore*, 175 Wabash Avenue.)

Visit of Dr. Adams

On Sunday, Oct. 14, Dr. George C. Adams of the First Congregational Church, San Francisco, spoke in Dr. W. E. Barton's church, Oak Park, in the afternoon in First Church, Evanston (Dr. Lobs, pastor), in the evening for Mr. Thorp of South Church. He was heard with great delight in all these churches, for his own sake as well as for the cause he represents. For Dr. Adams is a fine speaker and possesses that peculiar charm of manner which draws people to him and secures their confidence. Monday morning he addressed the ministers, and in the evening spoke as a guest of the Congregational Club. Here he had a large body of men and women from all the churches to address, and made good use of his opportunity. He set the condition of things in San Francisco vividly before his hearers, and convinced them that it is their privilege to contribute generously toward the rebuilding of our churches in California. The sum which he seeks, \$200,000, seems large at first, but small when one considers the needs it is designed to provide for. His message from the First Church, and his account of the progress it has made toward rebuilding, gave encouragement. He approved heartily the resolution passed by the Chicago Association that the money be contributed through the Building Society and secured against diversion to other than church uses or for the support of other denominations.

Address of President King

Dr. King of Oberlin, who has scores of friends in Chicago, addressed the Congregational Club on The Supreme Conditions of Living. These should be such, he said, as will enable a man to realize his best in character, action and happiness. Emphasis was placed on the will, rather than the emotions as

[Publisher's Department]

A FOOD CONVERT

Good Food the True Road to Health.

The pernicious habit some persons still have of relying on nauseous drugs to relieve dyspepsia, keeps up the patent medicine business and helps keep up the army of dyspeptics.

Indigestion—dyspepsia—is caused by what is put into the stomach in the way of improper food, the kind that so taxes the strength of the digestive organs they are actually crippled.

When this state is reached, to resort to stimulants is like whipping a tired horse with a big load. Every additional effort he makes under the lash increases his loss of power to move the load.

Try helping the stomach by leaving off heavy, greasy, indigestible food and take on Grape-Nuts—light, easily digested, full of strength for nerves and brain, in every grain of it. There's no waste of time nor energy when Grape-Nuts is the food.

"I am an enthusiastic user of Grape-Nuts and consider it an ideal food," writes a Maine man:

"I had nervous dyspepsia and was all run down and my food seemed to do me but little good. From reading an advertisement I tried Grape-Nuts food, and, after a few weeks' steady use of it, felt greatly improved.

"Am much stronger, not nervous now, and can do more work without feeling so tired, and am better every way.

"I relish Grape-Nuts best with cream and use four heaping teaspoonfuls at a meal. I am sure there are thousands of persons with stomach trouble who would be benefited by using Grape-Nuts. Name given by Postum Co., Battle Creek, Mich. Read the little book, 'The Road to Wellville,' in packages. 'There's a reason.'

the determining cause of action, and as forming the basis of character. The president was at his best, and his treatment of a difficult subject indicated careful analysis, clear thought and rare power in the use of simple yet exact language. There were no signs of weariness on the part of his audience though his address was somewhat long.

Departure of Dr. Strong

Monday evening Dr. Sydney Strong left Chicago for Seattle. He preached his last sermon Sunday. His removal from the city takes away an earnest and consecrated man. It will not be easy to fill his place either as pastor or preacher. He has shown much power and skill as an organizer. He has been particularly successful in dealing with boys and in drawing young people about him. Pilgrim Church, Seattle, may well count itself fortunate in securing such a man for the year its pastor is absent from the country. Dr. Noble will preach in Dr. Strong's church the remainder of the month, and may consent to supply till another pastor is found. Last Sunday he preached for Dr. Penniman of Ravenswood.

Outlook for the Winter

In some of the churches new life already shows itself. This is true of Union Park, First and California Avenue churches. The great Bible class in the latter is an element of power. Through its influence the church will entertain at an early day the Young Men's Congregational Club, which is designed to do for the younger element in our churches what the regular club has so long done for the older people. South Church, since Mr. Thorp has withdrawn his resignation, is planning for aggressive service during the winter. Chicago Avenue Church, under Dr. A. C. Dixon, late of Boston, is already entering upon vigorous evangelistic work on the old lines, and is rewarded with audiences which crowd the house and constant conversions. Next week the annual conference of the Bible League, formed as a protest against what is called Higher Criticism, will meet, and an attractive program has been prepared. The Chicago Avenue Church is a friend of the China Inland Mission and for some years has had missionaries of its own connected with that work. Saturday, Oct. 20, Mr. D. E. Hoste, the successor of Dr. J. Hudson Taylor, spoke to the students of the Bible Institute upon the condition and needs of China. His headquarters while in Chicago are with the institute.

Affairs in Zion City

Voliva has begun the publication in *Leaves of Healing* of an account of the downfall of Dowle, which he seems to ascribe not to his doctrine, which he accepts, but to his love of display and to his extravagance.

Base Ball Sunday

In spite of the fact that thousands on Sunday witnessed the final game for the championship between the South and West Side teams, it is true that a far larger number were deeply grieved that the game was played that day and such disregard of Christian sentiment exhibited. The city rejoices in the triumph of its ball players, but perhaps its most influential and important element would prefer to suffer defeat rather than gain victory by violating a day which has been set aside for so many centuries for the worship of God. Of course there is the reply, Sunday is the only day that many people can see such games. It is the only day on which many other things can be done, but if the day is to be honored and retained as a day of worship such an argument as this ought not to be allowed. Illinois has no Sunday laws. No statute is broken by ball playing on Sunday. But till recent years the feelings of those who still care for churches and the Christian life have been respected.

Chicago, Oct. 20.

FRANKLIN.

[Publisher's Department]

Take Notice

Countless Hundreds of Sufferers Have Been Quickly Cured by the Wonderful Pyramid Remedy and More Being Cured Every Day.

A Free Trial Package Sent to All to Prove Its Remarkable Power.

Now that the Pyramid Pile Cure has been discovered and has been proven to be a quick and certain means of relief and lasting cure, there is no excuse for undergoing an operation.

Does the Pyramid Pile Cure give immediate relief? Does it cure? Try a sample and prove it to yourself as thousands have done before you. Then go to your druggist and get a fifty-cent box and complete the cure.

The Pyramid Pile Cure acts with a certainty and a rapidity that is both pleasing and astonishing.

Take, for example, the case of Mr. George B. Bender, 28 Diversey Street, Chicago. We quote his own words:

"I have been a sufferer for fourteen years from internal and external piles. I have bought all kinds of pile cures to get relief but it was all in vain until I read your ad. in the *American* and I sent for a sample, which you sent me. I used it. I have bought one fifty-cent box of Pyramid Pile Cure and one box of Pyramid Ointment. I have used them as you directed and today I bought another fifty-cent box. Gentlemen, candidly speaking, I must tell you the truth that I am feeling fine after using one fifty-cent box and I am free from pain at present. I sincerely believe it is one of the best and grandest piles cures in the world. I would advise all sufferers to try the Pyramid Pile Cure for it is the best remedy ever used. It is a sure cure. I am very thankful for the sample you sent me.

The Pyramid Pile Cure is a God-send to the sufferer of piles and I know it."

The Pyramid Pile Cure has quickly and easily cured the worst cases of piles. The Pyramid Pile Cure heals ulcers and sores, reduces inflammation and takes away all itching and pain.

Prove it to yourself at our own expense. That is all we ask you to do.

Send your name and address to the Pyramid Drug Co., 53 Pyramid Building, Marshall, Mich., and get a free sample package by return mail.

THERE'S NO PLACE MORE HOMELIKE.—Lakewood the fashionable—Lakewood the glorious, is the one resort to which the resorter now turns for a period of enjoyment, and such enjoyment includes every known sport. Lakewood's drives, than which there are none better, attract a gay throng and traps of every kind are in constant use. The hunt attracts many, likewise cycling and polo, but when one finds such delightful, yet wonderful links as Lakewood possesses, one little wonders that golf is the popular game. Another feature of prominence is its hotels, hostleries commodious, grand or rather palatial, where one's welfare is the first and foremost consideration. These qualifications, including a most marvelous atmosphere, have made Lakewood famous the world over. This resort is reached only via the New Jersey Central, and its passenger department in New York has issued a booklet on Lakewood which is replete with information, and it's yours for the asking.

COOKING TROUBLES.—Are all over in a host of New England homes, since the famous Hub Ranges have been introduced in them. Our Housekeepers found that the leading Cooking Schools were using these ranges for their most delicate demonstration lessons. This seemed to be conclusive as to the standing of the "Hub" and these ranges are now rapidly supplanting others in the New England market. The "Broiler Hood" on the Model Hub Range just pleases the cook it is so simple and effective. It makes a perfect arrangement for broiling meats or fish, and toasting without deadening the fire or allowing odors to escape into the kitchen. Then there is the Patent tea shelf with extension slide for doubling its size, and accommodating a platter twice the usual size. The Smith & Anthony Co.'s agents have large exhibits of these wonderful Hub Ranges in all the principal towns and cities of New England.

Missions a Corrective

We need to remind ourselves for our encouragement that the work of foreign missions is just as great as it was the day it was begun. Every advance made, instead of lessening the task, has introduced new needs, new values, new possibilities. "Foreign Missions" means today the human soul under the mightily increased valuation of the century; foreign missions means today men and nations; foreign missions means today the unity of the races; foreign missions means today the order, the peace, the progress of the world in its wholeness; foreign missions means today the warrant for the promise of the kingdom of God on earth. Nobody will deny that foreign missions in our day means all this and more. When it means this or more to us, then we can

say of our immediate part of the work, "We can do it if we will."

I doubt if any one of the Christian ages ever needed as much as we need the balance and corrective of foreign missions to match the overwhelming appeal of the material world to the imagination of men. The difficulty in living the Christian life, in our time, is not that the world is so bad, but that the world is so great. We cannot meet the temptation from the various kinds of greatness in the material world except through Christianity at the full.

—Pres. W. J. Tucker.

God looks with approval and man turns with gratitude to every one who shows by a cheerful life that religion is a blessing for this world and the next.—Henry van Dyke.

Individual Communion Cups

Why permit a custom at the communion table which you would not tolerate in your own home? Individual Communion Cups are sanitary. Let us send you a list of nearly 3,000 churches where they are in use. **Send for Free Book.** We offer a Trial Outfit free to any church. Sanitary Communion Outfit Co. 3rd St. Rochester, N.Y.

BELLS.

Steel Alloy Church and School Bells. **Send for Catalogue.** The C. S. BELL CO., Hillsboro, O.

Church Bells Memorial Bells a Specialty
Chime Bells Peal McSHANE BELL FOUNDRY CO., BALTIMORE, Md., U.S.A.

CALIFORNIA

THROUGH TRAINS

From Chicago to the Pacific Coast via the Chicago, Union Pacific & North-Western Line, over the only double track railway between Chicago and the Missouri River.

Notice these three fast through trains leave Chicago every day:

The Overland Limited

For first-class sleeping car passengers only, leaves Chicago daily at 8.02 p. m. for San Francisco, Los Angeles and Portland. A superb electric lighted train of Pullman Drawing Room and Compartment Sleeping Cars (electric reading lamp in each section and compartment) and Composite Observation Cars (with Buffet and Library) Chicago to San Francisco and Portland. Perfect Dining Car Service.

The Los Angeles Limited

A splendid through train to Los Angeles leaving Chicago daily at 10.05 p. m. via the Chicago & North-Western, Union Pacific and Salt Lake Route.

Electric lighted throughout; Pullman Drawing Room and Compartment Sleeping Cars, Tourist Sleeping Cars, and Composite Observation Cars (with Library and Buffet) Chicago to Los Angeles without change daily.

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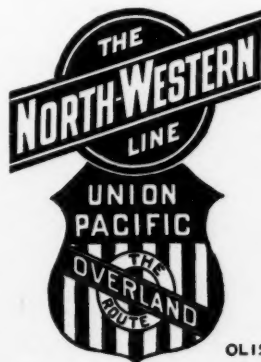
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